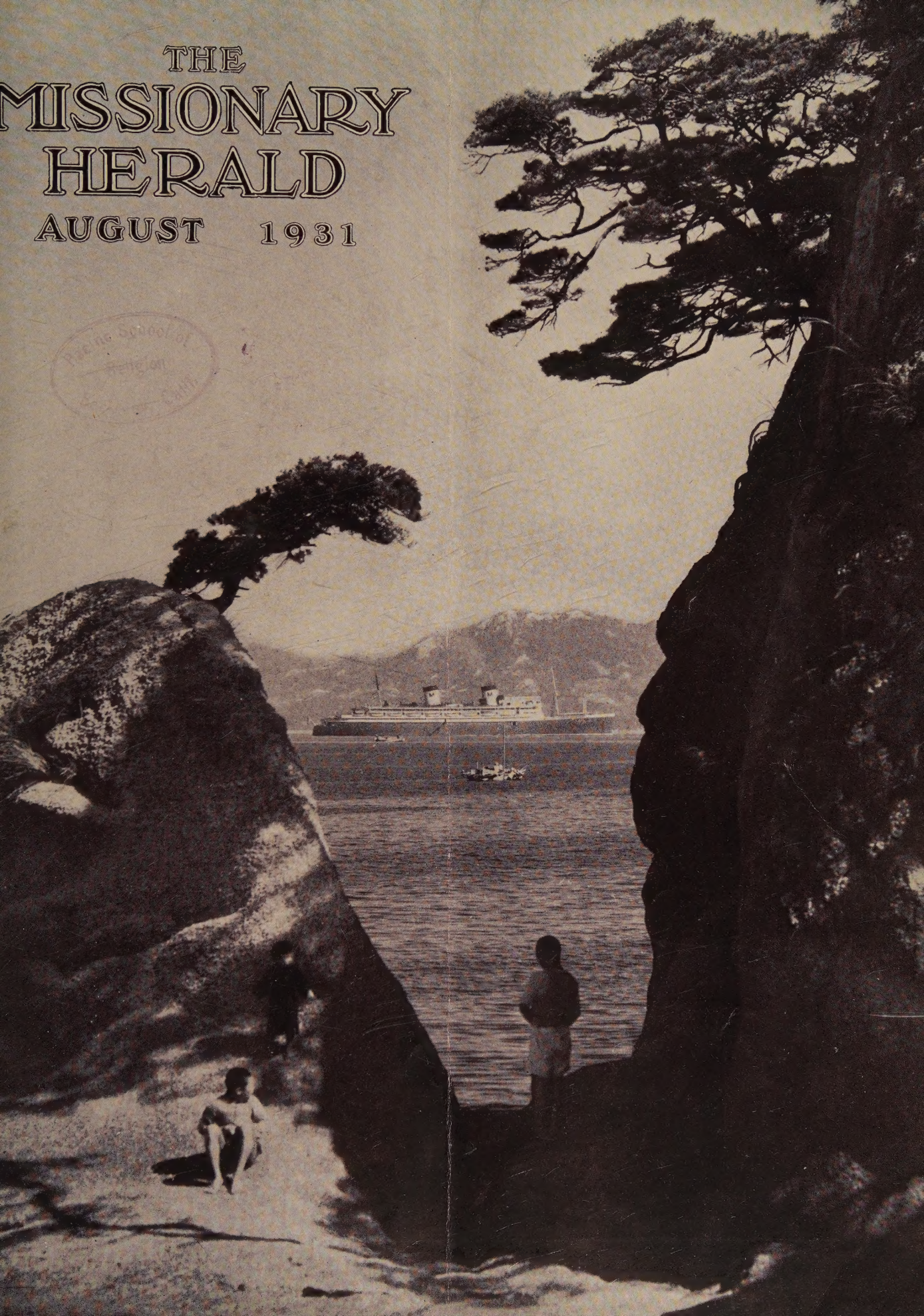
THE MISSIONARY HERALD

AUGUST 1931



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OUR AUGUST NUMBER

gives much space to the **meeting at Seattle.** The city, the scenery, the atmosphere of good fellowship and love seems to have aroused the enthusiasm of all who attended it. A list of the Corporate Members-at-large of the American Board elected at this meeting will be found on page 371.

The conference in Japan, reported by **Miss Isabelle MacCausland** of the faculty of Kobe College, was unique and the report well worth reading. **Mrs. C. Burnell Olds** of Okayama has for some time past been devoting much of her time to a rather unusual form of social service activity; her article relates some of her experiences. **Miss Alice P. Lindsley** has been head of the home economics department in the American Academy for Girls in Scutari, Turkey, for three years. She expects to extend her term of service, returning to the school after a short stay in this country. **Miss Eleanor Wilson** is principal of the school she writes of. A brief biographical sketch of **Rev. Hiroshi Hatanaka,** author of the article *Japan-in-Christ* in this number, speaker at Seattle, is found in *Personalia.* The article on communism in China is of great value, as it gives the history of the movement very clearly and very concisely, occupying only a page.

Rev. Ferdinand Q. Blanchard, Minister of the Euclid Avenue Congregational Church of Cleveland, Ohio, contrasts the spirit leading to foreign missionary service in the youth of thirty years ago with that found in the youth of today who are offering themselves for such service.

Long an associate in India of Dr. Ruth Hume, **Mrs. Alden H. Clark** is specially fitted to write of her and the loss her passing has meant to the Marathi Mission.

We would draw your attention to the account of the visit of the Southern California Commission to Mexico; to the letter of **Dr. Allen Eastman Cross** quoted in *Passing on the Torch;* to the most recent letters from Shaowu; and the prize won by a picture sent by **Miss Cushing** to a Boston newspaper.

Those who have been disturbed by accounts in the newspapers of the shooting at Tehsien will find in *This Is Station ABCFM* the facts as known to the Board up to the time of going to press. Our secretary for China, Dr. Wynn C. Fairfield, is responsible for the paragraph.

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Vol. CXXVII **AUGUST, 1931** **No. 8**

CONTENTS

COVER. Scene on the Sacred Island of Miyajima, Japan. Photograph by Galloway.

EDITORIAL. Good Luck, Scotford 361

ARTICLES

The All Religions for Peace Conference in Japan. By Isabelle MacCausland 331
Sex Education in Japan. By Genevieve Davis Olds . . 333
The Meeting at Seattle. By the Editor 336
The Scutari Academy Exhibit. By Alice P. Lindsley . . 345
Japan-in-Christ. By Rev. Hiroshi Hatanaka 347
Kobe Woman's Evangelistic School. By Eleanor Wilson . 349
The Southern California Commission in Mexico 352
Latest from Shaowu 353
Communism in China from 1924 to 1931 354
Passing on the Torch 355
Prince Tokugawa Visits Yodogawa 357
A Message to the New Missionaries. By Fred Field Goodsell, D.D. 357
Dr. Ruth Peabody Hume. By Mary Whitcomb Clark . . 358
The Spirit of Youth at the Turn of the Century. By Ferdinand Q. Blanchard, D.D. 359
An American Board Picture Wins a Prize 365
Corporate Members-at-large Elected at Seattle 371

OBSERVATIONS. By William E. Strong 360

OUR STAMP CORNER 361

THIS IS STATION ABCFM. Dorothy P. Cushing Announcing . 362

LETTERS FROM OVERSEAS 365

THE BOOKSHELF 368

THIS, THAT, AND THE OTHER 372

PERSONALIA 374

THE CHRONICLE 376

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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THE ALL RELIGIONS FOR PEACE CONFERENCE IN JAPAN

By ISABELLE MacCAUSLAND

IN Tokyo, May 18–20 was held a most significant series of meetings. The delegates were 300, representing all the religions of Japan. The writer was officially invited to represent Kobe College, being adviser to the Student Branch of the League of Nations. The World Meeting for Peace is to be held in Washington this coming year, and this was the preliminary conference to instruct the delegates from Japan as to ideals here.

Dr. Ibuka, former president of the Men's Presbyterian College and of the National Y.M.C.A., took the chair. The preliminary organization meeting on the first afternoon was exceedingly interesting, as the representative of each religion stood before the Assembly and solemnly proved by all sorts of historical data and Scriptural reference that his religion was founded upon the ideal of peace—that the Shinto faith and Buddha and Christ all protested the use of force to settle differences, and that followers of all these religions had always known that their founders protested against war and disorder in all this human realm.

The following day the meeting was divided into sections, and delegates asked to choose into which groups they would go. In the sections I attended a Mr. Yoshimaro Doki spoke on the Internationality of Art and Literature, on the enormous value of museums and traveling exhibits of pictures and prints from one country to another, on the values of translations of literature. He quoted a saying of Tolstoi's which he thinks has had much influence in this country: "The greatest duty of man is to unite all races into one. Morality among individuals and nations should be socialized."

Miss Michi Kawai, a Bryn Mawr graduate, sometime secretary of the National Y.W.C.A., now head of a girls' school in Tokyo, spoke on Women and the Cause of Peace, and said that men have not yet appreciated how much their women-folk can help in this cause. She spoke of the visit last year of Mrs. Gauntlett, a Japanese woman, and Miss Hiyashi, to London and Washington in the cause of Peace, bearing a wonderful petition from the women of Japan in regard to the signing of the Kellogg Peace Pact. She told of a writing contest on the subject of Peace for the high-school girls of Japan, with prizes offered by the mother of Prince Nabeshima and by the American Ambassador.

Professor Tatsuo Tanaka, a scientist, of the Christian persuasion I was told, spoke on Science and Peace and said that Marxism is supposed to be scientific but had certainly not proved itself the tool of Peace in Soviet Russia. Science helped the last war to be more dreadful, but now is working to ally itself with religionists to go further along the road to Peace.

A Shinto advocate said that Shotoku Taishi in the earliest days of Japan's history had urged education for Peace, and we have not yet come up to his ideal. A famous Confucian scholar and philosopher from the Tokyo Imperial University said that 600 years before the time of Christ, in the Orient there had been this teaching of peace for all people, and it made him impatient sometimes to see how Japanese people scarcely believe any teaching unless it comes to them from the West.

A Buddhist priest, very picturesque in his beautiful ritual robes—the Shintoists and Christians were all in the conventional black of our Western type, but all the Buddhists seemed to wear their priestly robes—said that the motto of his religion was Peace and Hard Work and Service. He said: "Look at America which has such a large portion of the earth space, and England of proverbial wealth—they both are suffering more from unemployment just now than little Japan, poor as we are. Anyway, the real things of life do not come from wealth and land possessions. A German poet has said, 'It is easy enough to grieve with another's grief, but much harder to be pleased at another's joy.' We find that, economically speaking, it is difficult for us to be willing to help another country's prosperity, and we Buddhists are just as anxious for the coming of the Kingdom of Buddha as the Christians are for their Kingdom of God; but I think we should all be willing to coöperate for the coming of the Kingdom of Peace. It takes many kinds of trees to make this surrounding park so beautiful—perhaps in the Kingdom of Peace we all of us, different religions, are needed to complete the harmony we pray for."

Bishop Matsui, of the Tokyo Anglican Diocese, reported on the Lambeth Conference. He said they had decided there that Peace could not be hoped for until religionists should decide to work together—war is against the spirit and principle of Christ.

At the evening meeting there were three addresses. Dr. Ebina, former President of Doshisha University (Christian) gave easily the best speech of the evening. He said, among other things: "In feudal times in this country there was a saying,

'Once out of one's own home, at least eight enemies may be expected.' How does our present state of mind differ from that if we continue to arm against each other? We must change that old suspicion, 'Foreign countries are enemies' to read 'Foreigners are friends.' . . . We must *work* for Peace! When I think of America and her problem of the Negro, I wonder; yet we must remember our own difficulties as to our treatment of the 'subject peoples' and the Koreans—many countries have such questions to consider. I believe in the Power of God and the good purposes of man for the accomplishment of Peace.

Mr. Jinshiro Asari, director of the Tokyo branch of the labor office of the League of Nations, gave a very interesting account of some obstacles to peace in the way of industrial strifes and rivalry, and presented some very constructive resolutions for the section to vote on as an expression of this Conference and its ideals. The group adopted the suggestions unanimously.

But the most astonishing and worthwhile work of the Conference was the successful passing of eight articles—the writer does not believe that these articles, as they stand, could be passed by any other group in the world with less friction (unless possibly by a band of English Quakers). They are a very long stride in advance of our present-day thought in other lands.

1. We believe that various religions can coöperate to bring about international peace in spite of the distinctive nature of these religions. 2. We believe that ethical principles govern states and individuals alike. 3. We believe that true patriotism coincides with true internationalism. 4. We believe that true peace must be founded upon justice and good will. 5. We believe that war is in principle iniquity, and recognize we should find a solution of all disputes through peaceful methods. 6. We hope and expect to destroy racial, national and religious prejudices. 7. We expect to support and perfect the League of Nations and the Anti-War Treaty. 8. We hope and expect to realize a thorough limitation of armaments.

At the close of the session a tea was given to all delegates by the Minister of Education, who said at the close of his talk: "If you delegates to this World Conference in Washington come back with a good result from all this discussion I will give you a far better feast than this on your return." ("Of course he is referring to the hoped-for change in the Exclusion Law, that Japan may be put on the Quota basis," said my interpreter.) For the first time in my life I could have wished myself deaf that I might not have heard the laugh which followed his words—so much more like a hopeless, sardonic sob it was than any laughter you know over in that complacent country of America.

BASEBALL PROVIDES A COMMON HUMAN INTEREST

AMERICA NEVER TIRES OF THE LITTLE OLD NATIONAL GAME

SEX EDUCATION IN JAPAN

By GENEVIEVE DAVIS OLDS

FOR many weeks I have been trying to find time to report the thrilling experiences that have come to me recently in connection with this new field of sex education.

It has been a wonderful privilege to speak to so many parents and young people, and, through intimate conversation with individuals, to come close to the hearts of many mothers. I have had sad stories told to me by wives who are paying the penalty for the sins of their husbands. Once, after hearing such a story, my heart ached as I saw the one who had been so wronged, holding the baby of the pastor who was with us and well knowing that she herself could probably never have a baby of her own. The papers are full of suicide cases, some of them adolescents, who might have been saved if parents had known how to sympathize and guide.

I find few mothers are giving their girls any preparation for the changes that adolescence brings. Boys can learn nothing, either at school or at home, in a clean scientific way, about the sex endowment that God has given them. Is it strange that many of them have bad habits which they carry through life?

During the last eight weeks I have made over fifty addresses to some 4,000 parents, teachers and young people, and have sold more than 800 yen worth of books and pamphlets on this subject of sex. . . .

My program in Yokohama was an unusually strenuous one. It included speaking in the five mission schools, addressing 400 mothers at the beautiful club house of the City Federated Women's Clubs, a mothers' meeting at the fine new prefectural Girls' School, an address to 300 Normal School pupils at their splendid new building, where the principal asked me to speak *two hours!* and, hardest of all, an English address to the P.T.A. of the International School.

For a missionary from the country to address a group of Yokohama society women, knowing that some of them had no interest in or sympathy with the subject of sex education, was not an easy task. But I believe I won out, for many of them seemed deeply interested, and some of the mothers talked with me afterwards about their problems. And how the books and pamphlets I had ordered from America sold! I could have disposed of twice the

BASEBALL HAS A WHOLESOME INTERNATIONAL MISSION

AND JAPAN TAKES TO BASEBALL LIKE BABE RUTH TO RHYTHM

number of "Growing Up," Dr. Karl de Schweinitz' fine little book. It is a satisfaction to know that the best books that America has to offer on the subject of sex education are now in the hands of so many of the Yokohama parents. I had a wonderful opportunity at the Baptist Boys' School of speaking to nearly 300 college boys on the subject, "What I Want My Boys To Be." I spoke right out of my heart to those young men, and they responded wonderfully. At the close we sang together in English, "I Would Be True." At the Normal School also the girls sang this song with evident pleasure.

After reaching home, with only thirty-six hours for rest, I started off for Matsuyama where I was in the hospitable Gulick home for four or five days. Here, too, a full program had been planned, centering mostly in Christian mother's meetings in the Christian kindergarten—four of them. Again I spoke to the Christian women of the city to arouse their interest in and coöperation with the newly organized W.C.T.U. Why is it that so many Christian women everywhere fail to realize their responsibility in the temperance and purity work?

Sunday evening, after the short evening service, I had the opportunity of addressing quite a large group of young men, taking the subject, "Men, Women and God." I was very glad to have the opportunity of speaking to a group of fifty factory girls in the dormitory of a silk filature factory. These girls have a Christian talk every week and some of them are very eager for spiritual truth. Several of them were deeply affected when I told them of what prayer was able to do for them in their daily lives to bring peace and joy.

The Gulick home is a busy place, and their yard is a playground for the whole neighborhood. A missionary mother can do a big work through the daily life in her home. This sort of demonstration work accomplishes more than *sermons*.

Back in Okayama for only one night, and the next morning I was off again for Tottori, the last place in my itinerary. The Nansokan, the beautiful new social center belonging to the Mission, proved to be an ideal place for the various meetings held in this city. This building houses the Mission kindergarten, contains club rooms for various groups, and is also used as a meeting place for the night school. Since it is located just across the street from the church, many of the church groups also meet here on occasion.

The hospitable home of the Bennetts, who have lived in Tottori for nearly twenty-five years, is intimately linked up with the church and all its activities. I found that twenty-five factory girls from three nearby villages had come at the invitation of Mrs. Bennett to take advantage of the special meetings held during my stay. One large room upstairs was given up to them, and Japanese quarters on the compound served the rest of the number and also served all as a dining room. They all came in to morning prayers and sang very beautifully. A number of these girls have been baptized and most of the rest are inquirers. The earnestness of their faces as they listened so intently at all my meetings was a source of inspiration to me. The Governor's wife honored me with a speech of welcome at the Mothers' meeting which was sponsored not only by the church women but by the Federated Clubs of the city.

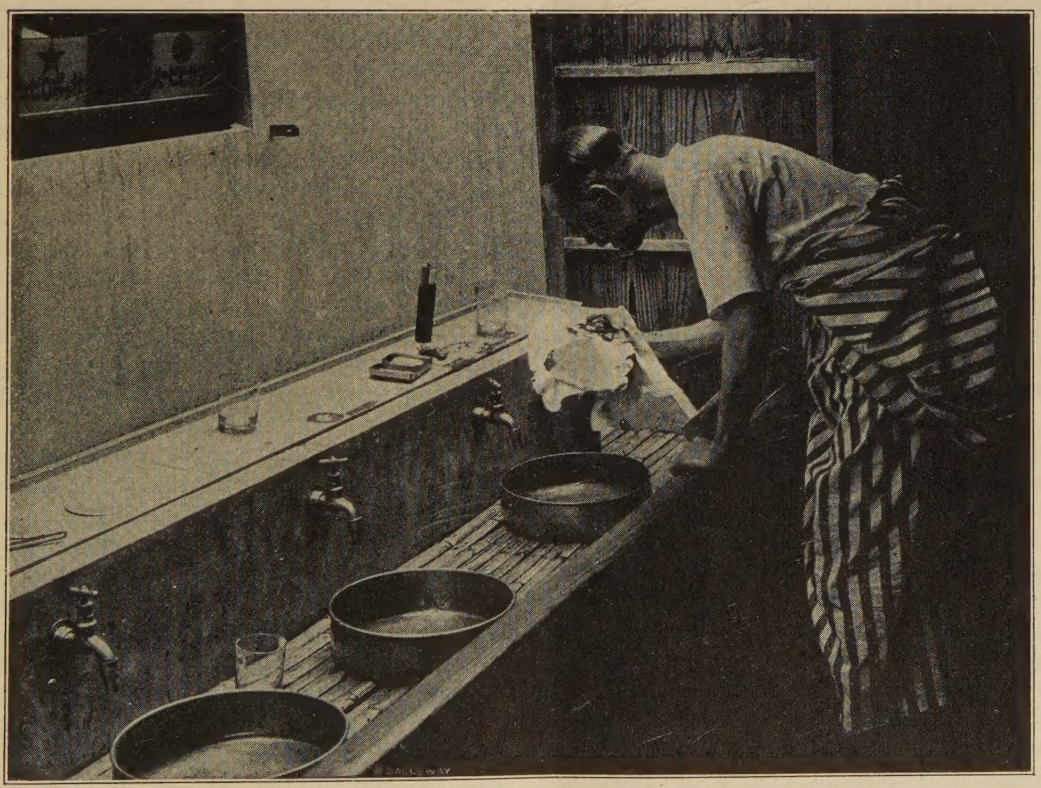
One evening meeting was for working women, housemaids being especially in evidence. I spoke briefly at the evening service in the church on "Christ in the Home," followed by a temperance address given by Ryutaro Hayashi.

Following the communion and baptismal service at the church in the morning, the Christians had a noon luncheon together at the Nansokan, where Miss Margaret Forsythe of the Fact Finding Commission was welcomed with me. I shall long remember the little group of women who stayed after one of my meetings for questions and discussion. One Christian mother wept in her anxiety over her boy, just graduating from the Middle School, for she had discovered him reading a vile magazine. She told of her watchful care over her three adolescent boys who slept in the same room with their mother every night, and yet she had not been able to protect him from evil literature. How could she let him go away to the Kyoto University? She confessed that she had never given him any constructive teaching about sex. Parents are making a terrible mistake to think that by acting as *police* they can protect their youth from evil. "Ye shall know the *truth* and the truth shall make you free. . . ."

And what has all this lecturing accomplished, you may ask. My great purpose in it all is to help parents to understand their need for a faith in a personal God. Without this they can give no true education along sex lines. My talks always close with a personal appeal and a prayer for God's blessing and guidance for those present. Many mothers come to me afterward, deeply moved, and some of them express a purpose to talk to their children about sex. "Now we know how to answer their questions," they say. I heard after leaving Tottori, that one Buddhist woman had said, "If this is what Christianity can do I want to be a Christian." This is only seed sowing, but I hope and pray that there may be a harvest, and that these Christian standards and ideals of purity which I am striving to give may be lived out in the lives of many.

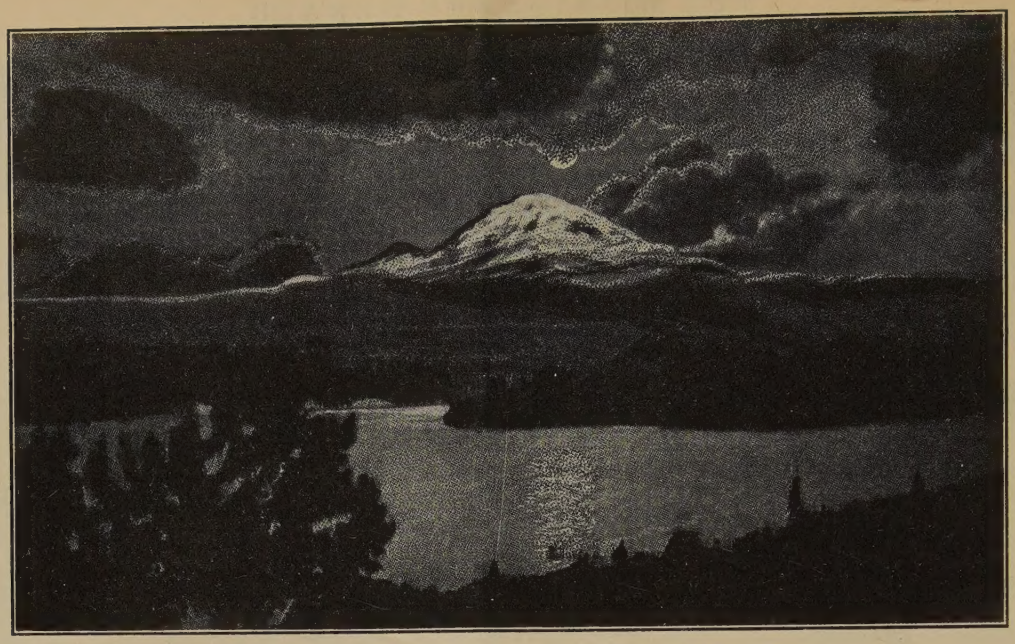
NOW IF YOU HAD TAKEN THE SUMMER TOUR TO JAPAN

You would have had the interesting experience of sleeping à la Japanese in a hotel room like this.



YOU WOULD HAVE HAD THE PRIVILEGES OF A COMMON LAVATORY

And you could have luxuriated in one of their wonderful hot baths, and had other thrills, too.



"The Mountain" from Seattle over Lake Washington

THE MEETING AT SEATTLE

By THE EDITOR

ATTENDING the Seattle Council meeting June 24 to July 3 inclusive was like our trip from Omaha west. We traversed wide rolling prairies of great fertility, arid plains, real deserts and high broad passes. We passed through deep gulches and dark gorges; looked up to high peaks radiant with the light of dawn; bathed in the beauty of that wondrous Columbia River Valley. And then, The Mountain!

Fertile prairie? The length and breadth of our diversified interests and outreach, as shown in the productive aims and actions of the numerous commissions of the General Council of Congregational and Christian Churches. *Arid plain and desert?* Yes, a bit here and there, but why linger on this? *High broad passes?* The union of the two church bodies in common council, constitution and by-laws, bureaus of investigation and activity, not to speak of missionary endeavor itself—this was perhaps the highest point reached actually, though we were up and over almost before we realized it.

Deep gulches and dark gorges? Anyone who sat in the Seminar on the Church and listened to the reports on recruiting and the like must have looked down into the depths of pessimism. To be told that we are a somewhat sterile lot; that our churches are failing to produce ministers of their own kind; that the practice of all too many local churches makes possible a doubtful leadership; —well, no one loves to walk through the valley of the shadow of death. But then, it was not always thus in that important seminar.

High radiant peaks? Yes, many of them. Just to mention one: that story told by Mr. McDowell of Galangue—where the chief to save his people from death sacrificed his own son to the god of rain, and thereby entered into the vicarious suffering of God in Christ whom he came to adore and serve. Such belief in the Unseen, such religious devotion, such sacrificial suffering, how it did revive our faith in man and in the Gospel!

A river drive of wondrous beauty? Is there a more wondrous river valley in all the world than that of the Columbia? Here we have the St. John, the Penobscot, the Hudson, and the Rhine itself, and in addition a diversity and grandeur all its own. So it was at Seattle, though we must not give the impression that the "visions" of that council were most unusual. Some of the other councils have been more original and determinative; some as varied, interesting, and inspiring. But the discussions in the seminars, the popular lectures of President Palmer, the sermons of Drs. Dewey, Patton, and McCall, the addresses by national and international leaders—these and more gave responsive souls real spiritual refreshment and renewed zeal.

Then, The Mountain! In the background of everything, in the very midst of our thought and life was the sublime Rainier, or Tacoma, as you may wish to call it. It was there even though we

didn't always see it. And the mountain top experience of the Seattle sessions was undoubtedly the *fellowship* that we had with one another, and in a real sense with the Master Himself. Who can soon forget the great festive gatherings of men and of women in the Civic Auditorium on the night of Saturday, June 27? It was not so much that Mr. Beard of the Laymen's Advisory Committee and the local committee had assembled in the same building the largest number of banqueters ever gotten together in Seattle, some 1400 men and 1600 women; it was rather the spirit of oneness, a fellowship in a common service, that gave peculiar significance to those dinners. The sense of fellowship was marked here as on the trip to the Mountain (1000 of us, guests of hundreds of hosts of Seattle and Tacoma). The immense gathering in the Civic Auditorium on the night of Friday, June 25th, was an experience long to be remembered. And all through the conference it was the meeting of friend with friend, worker with worker, disciple with Master, that touched the deepest emotions. Everybody seemed to love everybody else at Seattle. At one time or another we all journeyed to Paradise. We cannot remember any Council quite like it.

THE ANNUAL MEETING OF THE BOARD

The 122nd meeting of the American Board was held at Seattle in connection with this first General Council of Congregational and Christian Churches of the United States of America. A business session was held Friday afternoon, June 26, at two o'clock, to elect the general and executive officers and members of the Prudential Committee, auditors, corporate members-at-large, and the like, and a brief adjourned meeting was held Friday morning, July 3, in order to transfer to the General Council whatever authority was invested by the Board in the National Council.

For the most part the contribution of the Board to the Council meeting was in the nature of addresses by some of its missionaries and officers and by Mr. Hatanaka of Japan. Of course much was done by the missionaries in the exhibit of the Board, and both they and the secretaries added their bit to the discussions of the various seminars.

On Friday afternoon, June 26, the annual survey of the fields abroad was given by Dr. Fred F. Goodsell, the Executive Vice-President. He was followed in short addresses by representative missionaries such as Mr. Lloyd L. Lorbeer of Dindigul, India, Miss Martha R. Stacy of Japan, Dr. H. B. Newell of Korea, Rev. Leonard M. Outerbridge and Mrs. Edward F. Parsons of North China. Tuesday evening, June 30, was also given over to the Board. Addresses were made by Rev. Henry C. McDowell of West Africa and by the Board's special guest, Rev. Hiroshi Hatanaka of Osaka, Japan, moderator of the Kumiai (Congregational-Christian) Church of that country. After the organ voluntary by Professor Donald G. Sellew of Whitman College, Walla Walla, there came the processional of active and former missionaries. Devotions were led by Rev. Ada Stone Anderson of Webster Groves, Missouri. Secretary Fairfield introduced the missionaries. A memorial service for those who had passed away during the year was led by Secretary Mabel Emerson, with prayer by the Rev. Jay T. Stocking, D.D., of St. Louis. After an anthem by the Welsh Congregational Choir of Seattle, Rev. Henry C. McDowell spoke on "Building on Christ in Angola," and after the hymn, "In Christ There Is No East or West," Mr. Hatanaka spoke upon "What Japan Sees in Jesus."

On Thursday evening, July 2, Secretary Fairfield of the Board spoke in place of Dr. Walter Judd of Shaowu, who was delayed in China. He dwelt upon the situation in the Far East which he had been studying first hand in connection with the Laymen's Inquiry.

THE INTERNATIONAL MIND NOT CONFINED TO BOARD SESSIONS

But world vision and responsibility were by no means confined to American Board addresses. The day has gone by when our Council limits the expression of its international mind to distinctively missionary sessions. The thinking of the speakers and delegates is governed more than ever by a world consciousness. This is one of the gratifying advances made in recent years, and though we of the mission boards may wish that this international mind might be expressed more and more in distinct missionary endeavor, we can well rejoice in the new day.

The findings of the Seminar on "The Gospel and International Life" were evidences of this internationalism. These will be discussed in later issues of the MISSIONARY HERALD by Dr. Frank Sheldon of Oklahoma, who served as chairman of the Findings Committee of that Seminar VI, but we can quote enough here to show the prevailing mind of those who crowded the sessions of said Seminar.

This Seminar, which, by the way, was led by Dr. Stauffacher of Claremont, took an unequivocal stand in favor of bringing the World Peace Pact before our Congregational and Christian Church, in the hope that by formal vote each pastor and church officer might sign a copy of the Pact in the name of the church, the same to be framed and exhibited in an appropriate place in the local church building. It denounced military training

in high schools supported by public funds; and of course compulsory military training in all tax-supported institutions. It urged the immediate entrance of the United States into the World Court, that is, the permanent Court of International Justice, and even went to the point of suggesting a special session of the Centenary at Washington for the purpose. It advocated a drastic reduction in every kind of armament on land, sea, and in the air, with special reference to the Disarmament Conference in February, 1932; also allegiance to the Peace Pact "now a part of the highest law of our land," and membership in the League of Nations.

Then there were resolutions endorsing the work of the Commission on Relations with Churches Abroad of the Federal Council of Churches of Christ in America, and one recommending to the Executive Committee of the General Council that they provide a more adequate fund for the Commission on International Relations of our General Council "to develop a worthy educational program for the purpose of helping to create a warless world."

RADICAL FINDINGS

Perhaps, however, the freshest and most unusual findings were those connected with the so-called MacIntosh case, the recognition of Russia, and the tariff. These we quote in full:

A. Re **Naturalization.**

"We believe that the United States should welcome as citizens all applicants for citizenship otherwise qualified, who conscientiously seek to follow the highest ideals, including those who have in their own hearts renounced war as an instrument of dealing with others, and we urge that the statutes relating to naturalization of aliens be amended to this end, and be brought into harmony with the spirit and intent of the Peace Pact by which the nations have renounced war as an instrument of national policy."

B. Re **Recognition by United States of Soviet Russia.**

"*Whereas* no movement in behalf of World Peace can refuse to take account of Soviet Russia, and

"*Whereas,* it is necessary for the United States to recognize the Soviet Republic before it becomes possible to have direct discussion with it regarding the Peace Pact and other proposed treaties, and

"*Whereas,* the Soviet Government has offered to discuss the question of debts, reimbursements and propaganda, thus removing the chief obstacles to recognition, *Therefore be it resolved,* That the General Council of Congregational and Christian Churches respectfully urges upon our Government the recognition of the Soviet Union of Russia."

C. Re **High Tariff Policy.**

"Since international good will is a basic necessity for world peace, and our present high tariff tax on imports is a denial of the equal economic rights of the people of other lands to the necessary things of life,

"*Be it resolved,* that we—as delegates to the General Council of Congregational and Christian Churches now assembled at Seattle, Washington, solemnly affirm our conviction that it is a Christian obligation laid upon our entire constituency to refuse longer to sanction the present high tariff of our Government; and that we call upon our brethren everywhere to declare upon a free exchange of commodities, that brotherly relations between the peoples of the world may be encouraged, and that equality of opportunity may come to be more and more enjoyed by all."

These findings, to be sure, were not carried by overwhelming vote in Seminar VI, nor were they passed in the Council without some discussion; in fact, the vote on Recognition of Russia in the Council was comparatively close and the vote on the Tarriff was lost altogether. But no one could doubt that a keen interest in Christian internationalism dominated Seminar VI.

RESOLUTION ON MISSIONS AND THE AMERICAN BOARD

The resolution of Seminar VI on the Missionary Program deserves a special place, though, as we said above, it was not discussed at length, but rather taken for granted. This reads as follows:

"*Whereas* the foreign missionary is, in our judgment, the most reliable interpreter of one nation to another, and the foreign missionary movement is one of the chief agencies for the promotion of peace and good will among the nations and—

"*Whereas* the Seminar on the Gospel and International Life has found that the policies and practice of the American Board are effectively interpreting essential Christianity and are adapting methods of work to meet the constantly changing situation abroad and at home, and are generally recognized as in the forefront of modern missionary movements,

"*Therefore, be it resolved,* that we challenge our churches to sacrificial living to the end that our foreign missionary program may be more aggressively developed."

THE RACE DISCRIMINATION VOTE

Interracial matters also came to the fore in this General Council. Take, for example, the matter of choosing as places of meeting only those towns

or cities where the color line is not drawn in the hotels—a question that has been full of dynamite, almost divisive in fact in matters of method if not of motive.

This question was happily handled by the Business Committee of the Council, and as a result the Council adopted the following resolution:

"*Whereas,* the Congregational and Christian missionary and educational work has as one of its essential objects the elimination of race prejudice and the development of Christian relations between races and groups;

"And *whereas,* in connection with the National Council meetings in recent years certain of our fellow-workers and members of the Council have been repeatedly refused hotel accommodations, and have suffered other discriminations on account of race or color;

"And *whereas,* the only fair and practical method of preventing the recurrence of such situations is by dealing with them at the beginning of arrangements, be it, therefore,

Resolved: That we recommend to the General Council of the Congregational and Christian Churches and to other organizations of these denominations the adoption of the following principles as governing the holding of their official meetings:

"1. That the invitation to meet in any city or town shall be accepted only where reasonable assurance has been given by major hotels that all members of its fellowship, regardless of race or color, shall be received on equal terms.

"2. That only such hotels, clubs or other places of entertainment shall be designated or used as official or semi-official headquarters as shall assure fair and equal reception and treatment of all members. Headquarters largely used by officials shall classify as official or semi-official headquarters.

"3. Any committee signifying its intention to invite the Council or other organization to meet in its city or town shall be informed, in advance, of these requirements."

Even before this action was taken it was clear that there would be no racial question raised in connection with the meeting of the General Council at Cleveland in 1933.

ROTATION IN SECRETARIAL OFFICE

One other vote taken may have a bearing some day upon the American Board as upon the other mission societies and state superintendents. The seminar on the Church was responsible for it. It grew out of a session on "Missionary Promotion, Missionary Education and the Project Plan." After stating that "missions are the chief business of the whole church and the chief business of each congregation and not the delegated interest of special groups," the suggestion was made (and adopted by the Council) that in view of the need of keeping fresh and vital the connection between missionary and state executives, and the local church, the General Council appoint a Committee to study the advisability of limiting the term of service of secretaries and state executives so as to encourage them to return to the pastorate and thus bring to local congregations the experience and knowledge gained; said Committee to report at the next regular meeting of the General Council.

THE TREASURER'S REPORT

Treasurer Gaskins must have found himself in a difficult position when obliged to present a statement based upon receipts and expenditures of but three-quarters of the fiscal year. Only an estimate for the last three months of the year could be given and anyone familiar with the uncertainties of the returns from the fields abroad and of the gifts from churches and individuals at home knows how next to impossible it is to prophesy correctly, especially in a year like this. Just the matter of determining whether the Christian Churches would sustain in full the Japan budget of $21,000 which the Board assumed this year called for a faith not actually founded on receipts up to the date of his writing. But Mr. Gaskins could say that if the Congregational and Christian Churches and individuals gave this year as they did last, and with a regular budget cut to anticipated reduced receipts, the deficit for the year ending August 31 would not be over $5,841.45.

MR. GASKINS RETIRES FROM TREASURERSHIP

In connection with the treasurer's report it should be said that this was the last report prepared by Mr. Gaskins as treasurer of the Board. His own private business requiring more and more of his time and thought, he will be released October 15 from full responsibility for the Treasury Department. He will continue to serve, however, as the Board's attorney, and as a financial adviser. As the signing of deeds and documents pertaining to Board properties requires that he be an officer of the Board he will assume the title of Assistant Treasurer.

A suitable minute of appreciation of Mr. Gaskins' services as treasurer of the Board since 1920 was adopted to be spread upon the Minutes of the American Board's Annual Meeting. His many friends throughout the world will be delighted to hear of his continued service with them in the work of the Board.

CHANGES IN THE BOARD OF AUDITORS

In the May number of the HERALD we printed an appreciation by Dr. Barton of the late W. W.

Mills of Marietta, Ohio, who served as an auditor of the Board for many years. A resolution in his memory was adopted by the Annual Meeting at Seattle.

Another real loss to the financial administration of the American Board has been sustained in the resignation of Mr. Herbert J. Wells of Kingston, Rhode Island, from the board of auditors, of which he served as chairman for years. This friend of all forms of benevolent work has proved himself many times over and in divers ways a man of business sagacity, and a keen, conscientious, constructive guardian of the Board's best interests.

As will be noted in the next paragraph, the Board has been fortunate in its choice of successors to these two devoted, efficient auditors.

ELECTION OF OFFICERS

All general and executive officers of the Board were re-elected with the following exceptions: Harold B. Belcher was made treasurer to take office October 15; William L. Adam of Pittsfield, Massachusetts, and Martin Welles of Hartford, Connecticut, were put upon the Board of Auditors; and Rev. Dwight Bradley of Massachusetts, Mrs. Robert C. Chapin of Connecticut, Blake Franklin of Southern California, Rev. Charles W. Helsley of Maine, E. R. Lay of Iowa and Mrs. Oscar W. Low of Minnesota were elected to the Prudential Committee for the term expiring in 1935 to serve with the re-elected members, Miss Elizabeth J. Hurlbut of Illinois, Rev. Ashley D. Leavitt of Massachusetts and Rev. Raymond A. McConnell of New York. The list in full will be printed in the Directory of the HERALD for October when all new offices are taken. The list of corporate members-at-large and of various committees is given on page 371 of this issue.

ON TO WALLA WALLA IN 1936

On behalf of the city of Walla Walla, and of Whitman College in coöperation, President Penrose of Whitman brought to the Board and to the Council "both an invitation and a challenge." The invitation was to attend at Walla Walla in the fall of 1936 "the centennial celebration of the founding of American civilization on the Pacific Coast," —a reference to the establishment of the Waiilatpu Mission Station and the beginning of American life at its best in the old Oregon Country.

His challenge was to Congregationalists "to participate worthily in the program." In fact, he expressed the hope that the three great churches which united in the support of the American Board in Whitman's day (Congregational, Presbyterian and Dutch Reformed) would coöperate in sending their ablest men and noblest women to this notable celebration.

Upon his motion the Board voted to "participate as fully and effectively as possible in celebrating the 100th anniversary of the founding of American civilization on the Pacific Coast" and to appoint a committee to this end.

PLYMOUTH CHURCH AND PARISH HOUSE, SEATTLE
Whose pastor, Dr. L. Wendell Fifield, was a most efficient host.

PROGRESS AT KOBE COLLEGE

THE OSAKA MAINICHI & THE TOK

¥1,000,000 Contract Signed—The Contract For the Construction of the ¥1,000,000 Buildings For Kobe College Was Signed on the Morning of April 1 by Mr. Harold W. Hackett, of the Kobe College, And Mr. Toyemon Takenaka, Head of the Takenaka Komuten. From Left to Right: Mr. K. Murata, of W. M. Vories & Co., Mr. Takenaka, Mr. S. Sawa, of Kobe College, And Mr. Hackett.

¥1,000,000 Contract For New Buildings Of Kobe College Is Signed With Takenaka

KOBE, Apr. 1.—By the signing of a contract for ¥1,000,000, cost of the main construction work, which took place this morning between Kobe College and Takenaka Komu-ten, the first definite step toward the building of the new Kobe College plant at Okadayama, a foothill plateau just north of Nishinomiya Kitaguchi on the Hankyu line has now been taken.

The contract was signed by Mr. Harold W. Hackett, treasurer of the Kobe College Corporation, and by Mr. Toyemon Takenaka, president of the Takenaka Komu-ten, of Osaka, today at 10.30 a.m. at Kobe College. Mr. Saijiro Sawa, of Kobe College, and Mr. Koichiro Murata, of Messrs. W. M. Vories & Co., of Oni-Hachiman, acted as witnesses.

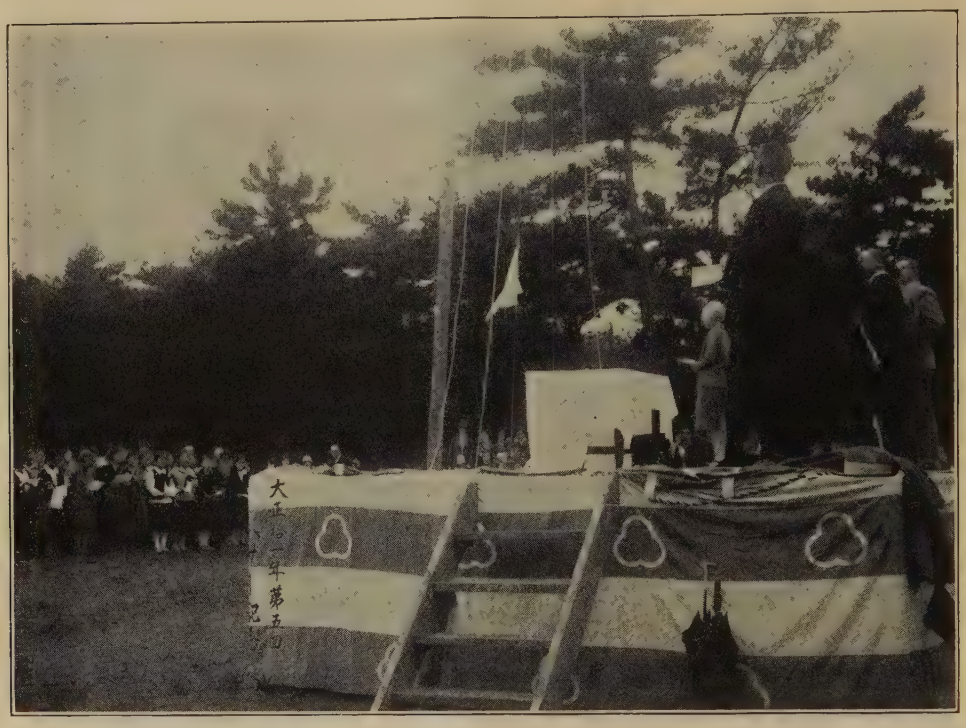
The contract calls for beginning work by June 1, 1931, and completion by September 1, 1932. There will be 20 buildings, the architects for the buildings being Messrs. W. M. Vories & Co.

Amagasaki). The building fund on the other hand was raised by American friends through the Kobe College Corporation, with its headquarters at Chicago, the President of the corporation being Dean Shailer Mathews, of the University of Chicago.

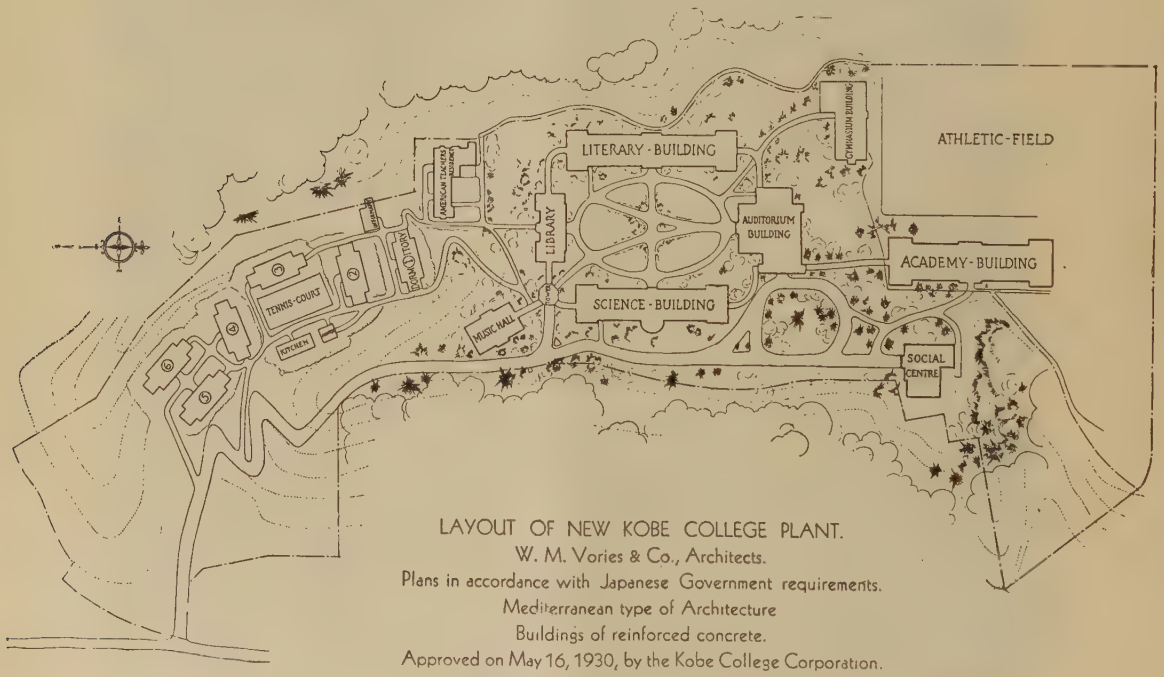
On the new site the literary college will occupy 714 tsubo of ground, the science department 777 tsubo, the academy 1,234 tsubo, the auditorium and administration building 565 tsubo, the library 334 tsubo, the gymnasium 194 tsubo, the music department 320 tsubo, the main residence 200 tsubo, the four apartments building 60 tsubo, the cook's house 28 tsubo, the dormitories 919 tsubo, the passages 220 tsubo, power house and chimney 91 tsubo, the gate house 13 tsubo. The other buildings to be erected are the Nansha house, the match-box residence and the two back-gate houses and engineer's house. Much ground will also be given over to tennis

A CLIPPING FROM ONE OF JAPAN'S GREATEST DAILIES

KOBE COLLEGE BEGINS A NEW ERA



The ground was broken for buildings in April, 1931, and the new buildings will be dedicated next year. The Kobe College Corporation (Chicago) has raised $700,000 for plant and equipment, and the Japanese are endeavouring to raise $300,000 for endowment.



LAYOUT OF NEW KOBE COLLEGE PLANT.
W. M. Vories & Co., Architects.
Plans in accordance with Japanese Government requirements.
Mediterranean type of Architecture
Buildings of reinforced concrete.
Approved on May 16, 1930, by the Kobe College Corporation.

IT HAS NEW GROUNDS OF HOPE

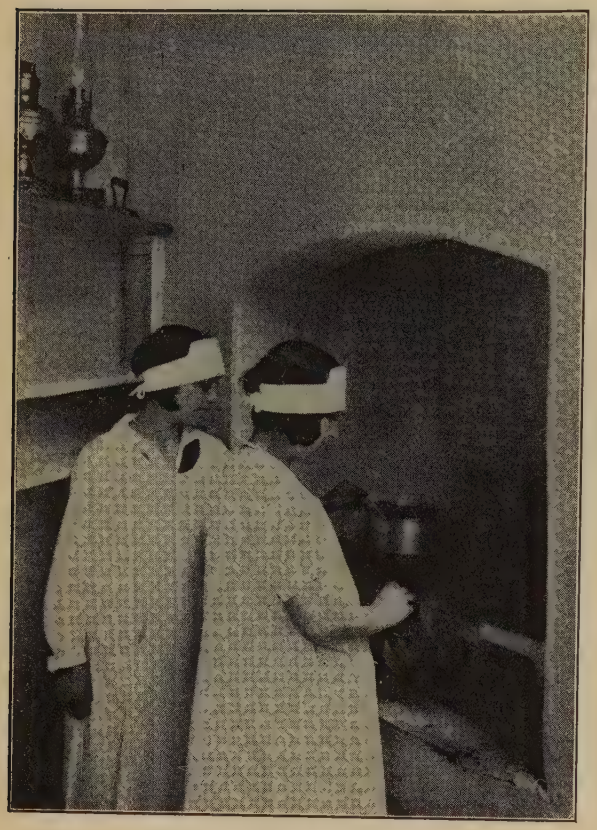
ITS NEW GATEWAY OPENETH INTO PARADISE

The new location is on the hills of Okadayama, midway between Osaka and Kobe, a rapidly growing residential section.

This "highest grade institution for women in Japan" will stand as a symbol of international understanding and good will.

AND ITS PROSPECTS ARE RARE

NOW LET'S GO TO TURKEY AND



A Scutari Kitchen "Ojak"

"Freshman Food." Yum, Yum!

Seventh Grade Gardeners, Scutari Girls' School

SEE HOW SCUTARI HELPS MAKE WOMEN

THE SCUTARI ACADEMY EXHIBIT

By ALICE PALMER LINDSLEY P.S.R. '27

"HURRY now, I believe our first guest is coming. Do you think everything is in order?" asked Victoria of her senior classmates on the day of their exhibit.

"Where are those Juniors? They must be here to serve the tea," was all the answer she received.

This exhibit marked a red-letter day in the lives of the Home Economics girls for they were showing off their Practice House. The guests had been invited to come and inspect their work and to enjoy afternoon tea in the shade of the trees in their little special garden. To be sure all was in order, the girls hurried through the house to look over everything once more.

As the first guest came, she was escorted by all of the girls through the house. They first entered the living room and cast an anxious eye on the guest to see how she would like it. There was a piano opposite the door which was one the school used for practice and it gave the room quite an air. Armine was telling the history of all of the furniture.

"This davenport is an old one we got from a teacher's sitting room no longer used. Also the wicker chairs. But don't you like the cover to the davenport? We made it ourselves and see, the valance of the curtain matches and so do the cushions in the chairs. The white curtains were sent us from America but we made them over to fit our windows. And I varnished that table over there which was an old one we got from the basement."

The room looked very pretty with its yellow, pink, and gray cretonne couch cover and flowers everywhere of the same colors.

"Now," said Surpuhi, "this is my room. I planned it but of course didn't do all of the painting."

She led them into the dining room which was a small room with two windows, but the color of the furniture made it appear much brighter. The round table the girls bought for a small sum from a second-hand store, and the native-made chairs with raffia seats cost very little. The delightful effect was obtained by painting the table, chairs and an old sideboard in leaf green and trimming them in a darker shade of green and with bands of black. In the corner behind the sideboard hung a Persian print to cover an unnecessary door. The window curtains were white like those in the living room, with a valance of cretonne, the colors of which blended with the print and the furniture.

"This room is the favorite of all," said Zepur, as they went into the study. "We had to make it green too, for we used old curtains, but don't you think they look like new? We dyed them all ourselves."

There was a large desk on one side which the girls had bought. In one corner was what they call a *sedir*—a couch built to fit a corner. It was covered with green material which came out of the girls' dye pot, as it was a discarded couch cover. The curtains were yellow ones which had faded and now they matched the *sedir* cover. The rest of the furnishings were a low set of bookshelves and an easy chair.

"Now you must see all of the sewing," said Victoria as she led the way into the next room. "This room will be a bedroom but the class next year will furnish it."

All of the year's sewing was on exhibition here. There were aprons in many colors from the fifth grade and many dresses from the seventh grade. There were piles of underwear from the Junior class, and the Senior dresses looked very impressive in a corner by themselves.

At this time most of the girls had to turn their attention to some other guests and left Zepur with the first guest to finish looking at the house. In between study and bedroom is the bathroom which everyone admired greatly. The newer houses are installing the Western type of bathroom and it is looked upon as very progressive. The next room around in the circle is a bedroom which the girls decorated in pink. There are two white beds, one on either side of the room, and in between is a dressing table made of a discarded washstand. To complete the furnishing is a stool and a chair which were made here and can be bought for thirty-five cents unfinished and which the girls painted white. The curtains are of pink crepe which is made here. The bedspreads are embroidered ones of unbleached muslin which some friends in America sent, and they were greatly admired.

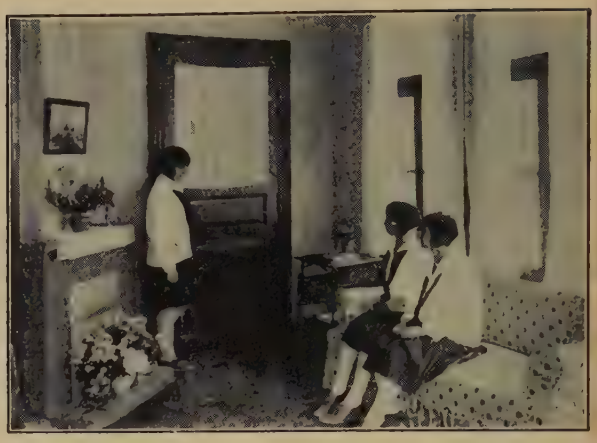
The kitchen is the last and is a small room in the center of the circle made by the other rooms. It is lighted and ventilated by a skylight. There is a sink in one corner and near it a one-burner gas plate. In another corner is an *ojak*, the native stove for burning charcoal. And on the other side is a built-in cupboard.

When the guest had seen all of the house, she was escorted to the garden where the Juniors were serving tea. The sandwiches, cakes and cookies had all

NOTE A PHASE OF SCUTARI LIFE

IN THE STUDY AT SCUTARI

These three girls are Turkish, Armenian and Jewish.



A CORNER OF THE LIVING ROOM AT SCUTARI

A BEDROOM AT SCUTARI

A CORNER IN THE DINING ROOM AT SCUTARI

EXHIBIT OF SEWING AT SCUTARI

A FAIR FASHION SHOW

Some girls of the American Academy for Girls, Scutari. The nationalities of the girls are, from left to right: Jewish, Armenian, Jewish, Armenian, Armenian, Turkish, Turkish. These girls are wearing dresses made by the seventh grade.

AT THIS GIRLS' SCHOOL IN ISTANBUL

been prepared by the Juniors and Seniors in their cooking classes the day before. There were benches under the trees and a few flowers about which showed seventh-grade activity. By the end of the afternoon there were many guests under the trees and the girls were very proud that so many people had seen their work.

The house is by the front gate of school and originally consisted of two rooms which were used by the gateman. One of the Mission families took the house and added the other rooms and made a bungalow of it to live in. They stayed a few years and then moved away, and as there was no Mission family that wanted the house the Home Economics girls took it over. To begin with, they had one hundred dollars given by friends in Wellesley Hills. They only spent eighty dollars of their money, but will later have to buy some more beds as the ones in use were only loaned to them. So they will have to make the remaining twenty dollars stretch very far.

As the sewing room in the school has become too small, the sewing classes will meet in the house. Then the Senior food study includes serving luncheons, which can be done much better in our house than in the laboratory. Later we hope to have the Seniors take turns living in the house for a short period, preparing their own meals and planning their work.

It has created a great deal of enthusiasm and we expect great things to result. For this we will have to thank our different friends in America and we want them all to know that this thing they are interested in, is really helping to train many girls in a way of living, and we hope their influence will go far.

JAPAN-IN-CHRIST

By Hiroshi Hatanaka

I CAN tell you what has been happening in Japan because of Christ, but to tell you what Japan sees in Christ for the future is a question that probably no one can answer adequately, because Christ has done many unexpected things and worked many miracles in the history of the Christian movement in Japan. He made us fail in places where we were sure of success; then He gave us many victories in battles when we were not sure of winning. Who can judge what Christ has in store for us?

MORAL AND RELIGIOUS INFLUENCE OF CHRISTIANITY

The influences of the Christian movement in Japan cannot be fully measured by statistics, nor by its own history alone, for it has stimulated other agencies to action. Christian schools of Japan stirred people's interest in the education of youth, especially of women, without leaving this important work to the government alone. Almost all kinds of social welfare work were pioneered by the Christian people, followed by the government, and by other religious and various organizations. As to moral and religious influences the Christian movement has stamped upon the lives of the people, allow me to quote Professor Yubuki of Tokyo Imperial University, who is a devoted Buddhist. He counts among the spiritual and moral influences of the Christian movement in Japan:

First, it taught what purity means, and stamped Japanese homes with new ideals of real purity.

Second, it taught the need of the social application of moral and religious ideals which had been altogether individualistic, thus giving added importance and dignity to religions.

Third, the Christian doctrine of monotheism has given the people a moral driving power which a pantheistic view of life could not give.

Fourth, the Christian conception of God gives a sense of security.

INTERNATIONAL PEACE AND CHRISTIANITY

Japanese have always been internationalists and lovers of peace. If you look to the history of Buddhism in Japan you will find that Chinese and Korean priests were honored and loved, and were taken into the Imperial court and entrusted with the biggest affairs of the nation. In recent years this existing international and peace-loving spirit has been given organized expression through the League of Nations, the Pan-Pacific Associations, Japan-American Clubs, and many other international movements found in cities, universities, and colleges. These, too, have been nurtured by Christian leaders. A Conference for International Peace through Religions was held in Tokyo last month, and the resolutions passed at that conference I am sure you would admire and sanction. In that conference, again, the important offices were filled by Christian leaders.

PERSONAL INFLUENCE OF MISSIONARIES

There is still one other contribution, the greatest of all which the modern Christian movement has

made to the people of Japan. It is the personal influence of both foreign and Japanese Christian leaders. Many of them lived as princes and princesses in the Kingdom of Love, though they were neither rich nor possessors of authority. The greatest missionary foreshadowed such when he said of himself: "I have learned to be content, I know both how to be humble and how to live in prosperity. Harried on every side, but not hemmed in; perplexed, but never despairing; persecuted, but not abandoned; struck down, but not destroyed." Always, they were giving their lives to their fellow-creatures as Jesus did, in order that some day "Christ might be formed in them." They forced upon others neither doctrines nor creeds nor ritual nor church polity, but their attitudes toward God and life, and their love for fellow-men, have never been forgotten. They have coöperated in the spirit of tolerance, forgiving each other's differences and misgivings. Their missionary zeal and martyr spirit have been leaven, and mustard seed. These Christlike spirits of the early Christian leaders of Japan have become the noble heritage of our Christendom.

THE PRESENT CRISIS AND CHRISTIANITY

We found the keenest and best men in our churches when the persecutions were the greatest, all through history. Today, persecutions are things of the past for Christian churches in Japan, and the best—at least the most serious-minded—young men have a tendency to identify themselves with the communist movement. There are today over 2,000 young men of twenty to thirty years of age in the prisons because of their connection with communism. According to investigations made among them, 239 had had higher education, 113 had excellent records while in school, 82 had very good records, 45 were ordinary students, and only 12 were below the passing mark.

The words "Mission Fields" are growing out of date, and terms such as "sending or receiving churches" are being used now. But that is not enough; the time and occasion may arise when we have no desire to send or receive. Our churches must be separated neither by national boundaries, by racial differences, nor by any other thing. We can only exist as Christians and as Christian churches, as branches belonging to the same vine. We are the business partners of the one great enterprise of Jesus Christ. The work in Japan is yours just as much as it is ours, and can be done only by those who work *together*. This spirit has permeated the relationship of the American Board and the Kumiai Church for nearly seventy years. Having you as our co-workers has made us better Christians, and we hope it has made you so too. We have always been proud of our co-workers, and have tried to be worthy of being called yours.

In the midst of difficulties and wants, I hope to see Japan-in-Christ hopeful and believing in God. In the most delicate international relations of the Pacific and of the world, Japan-in-Christ will be an internationalist and a peace-lover. Facing the greatest crises of our nation, if Christ is properly presented to our people, I hope to find them the most courageous, daring to put the ideals of Christ into practice in the national, social, and industrial problems. Japan-in-Christ will be the most loyal, faithful, and congenial of co-workers in the Kingdom of God.

KAGAWA TO THE AMERICAN BOARD

"We are very appreciative of the great work of the Board in many mission fields and in Japan especially. Recently we have heard of your courageous pioneering in the New Era in Foreign Missions, as reported in the account of your 1930 Annual Meeting, in the December, 1930, MISSIONARY HERALD. Such sane and spiritual facing of modern issues on the part of your Board will be a help to others also."

From a letter to Dr. Goodsell, April 6, 1931.

KOBE WOMAN'S EVANGELISTIC SCHOOL

By ELEANOR WILSON

HALF a century has passed since the Kobe Woman's Evangelistic School was founded for the training of Japanese women who wish to give their lives to Christian work. Looking back over that period of time one sees that great changes have taken place in Japan. One of these is the fact that Christianity, instead of being the object of persecution, is today recognized by the Government as one of the established religions in Japan.

The part played by the graduates of the Evangelistic School in this growth of Christianity cannot be estimated. They have gone out to work: with missionaries, as pastors' assistants, as dormitory matrons, in homes for unfortunate girls, in social settlement houses, as pastors' wives. The School has been disappointed in some of its graduates, but the successful ones far outnumber the failures.

Among the older missionaries who have given their time and strength in behalf of the institution are its founders, Miss Dudley, Miss Talcott, Miss Barrows, Miss Cozad and Mrs. Stanford. Miss Cozad was principal of the School for some thirty years, and has still a vital interest in it, though she is no longer able to be at its helm.

The entrance requirements of the School have become more rigid in conformity with the progress of the whole educational system of Japan: in order to enter, a young woman is supposed to be a middle-school graduate (girls graduate from middle school at about eighteen years of age). The type of students range from factory girls to teachers.

At the present time there are three factory-girl students. One of them entered as a special student, but on account of her great ability has been allowed to transfer to the regular course. Upon graduating she expects to go into a factory as a full-time religious worker. Another feels that she can do more for the girls spiritually if she is just one with them, so she plans to return to the factory as a factory hand and do her religious work on the side, so to speak. The third young woman, wishing to prepare herself for any type of religious work, first took her middle-school course. This meant that she must study in classes with girls ten to twelve years her juniors—but she didn't let that worry her. The ages of the young women vary greatly, the youngest being nineteen and the oldest about thirty-five.

As the School neared its fiftieth birthday, ways and means were considered for its continuance in spite of the tremendous cuts in the Board appropriations; a small group finally suggested that the wisest policy would be to discontinue the School as such. When certain Japanese pastors heard of this they came forward with the protest that the School *must* be continued. But, moving it into one of the church buildings, should the Board no longer be able to house it, would have been a backward step, for it would of necessity have lost its present standing.

Seeing how the Japanese felt regarding the great need for the School, the Japan Mission decided not to disband it but to bend every energy to the building up of an institution which would train young women in such a way as to enable them to meet the demands of a fast changing Japan. It has been decided to house it in a large mission residence until its property, to which Glory Kindergarten and Training School would be moved, can be sold. The proceeds will be used for buying land and putting up new buildings near the new site of Kobe College.

The School has always been a small one, its present capacity being twenty-five, and it is not the idea of those interested to make it a large institution, but it is their aim to offer the young women a wider variety of subjects and still keep the evangelical spirit which has always been its outstanding characteristic.

There bids fair to be a demand for social welfare workers; some of the large department stores and factories are already calling for such—in fact a request for one has come to the School this year from one of the department stores. The School could not recommend any of its graduates as their training had not been of such a nature as to enable them to cope with the problems arising in such work. But what an asset it would be to Japan to have well-trained Christian social workers!

The place for the Japanese young woman was formerly in the home, but today she is following the example of her Western sisters in going out of it to work. These conditions present new difficulties which will take wise, fully qualified people to meet. A Christian young man, son of a Congregational minister, Mr. A. Takeuchi, who has spent a number of years in the States specializing in social welfare work, has recently returned to Japan, and is teaching two hours a week in the Kobe Woman's Evangelistic School. Already, through his influence, its students are able to get some practical experience in such institutions as the Visiting Nurse Association of the Osaka Asahi Newspaper, in a city employment office, and in a day nursery. The School

HAPPY IN CHRISTIAN FELLOWSHIP

This is a group of students of the Women's Evangelistic School at Kobe, Japan. Puzzle: find the Korean.

ENTERING CLASS, KOBE EVANGELISTIC SCHOOL

WITH THE GOSPEL SHIP, "GALILEE MARU"

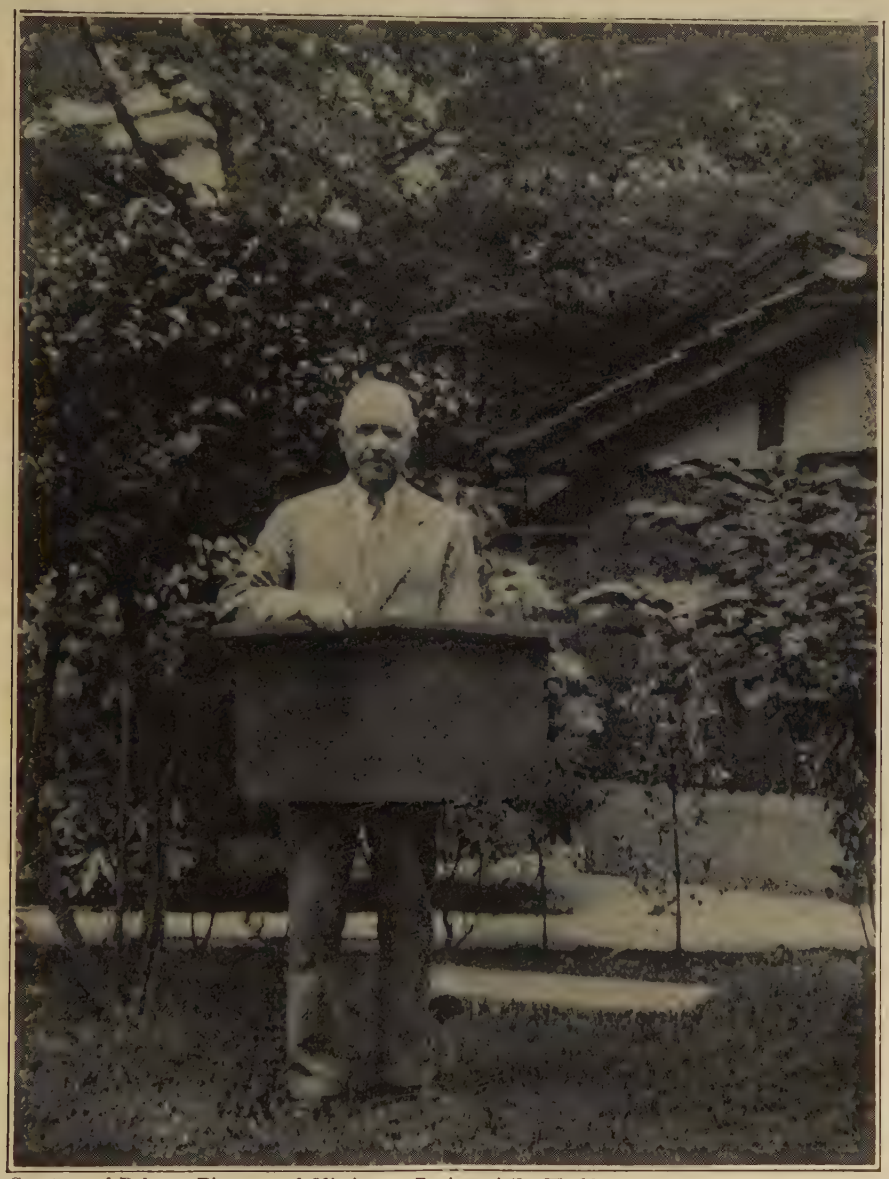
A group from the Kobe Women's Training School with the ship of the Omi Mission at Lake Biwa near Kyoto. The picture was taken on an evangelistic tour.

A FEAST OF FELLOWSHIP AT KOBE

The students here are meeting with Mrs. Jennie P. Stanford who was for so many years a vigorous, constructive leader in both the Evangelistic School and Kobe College. She is now in Los Angeles.

will be very fortunate if sufficient funds can be secured to enable it to have Mr. Takeuchi as a full-time teacher.

Looking forward to the next fifty years, we can see the continued need of women religious workers. Should Mr. Kagawa's aim of bringing the number of professing Christians in Japan from 250,000 (including Roman and Greek Catholics) up to 1,000,000 by 1933, be reached, more religious workers will be needed to shepherd all the new converts. As the years go on, fewer and fewer evangelistic missionaries are being sent out to Japan, and the Japanese must be trained to carry on the work in their own country. In fact, in our foreign program is not our goal that of training the native Christians to evangelize their own people?



Courtesy of Delavan Pierson and *Missionary Review of the World.*

HE BROUGHT KAGAWA TO JESUS CHRIST

Dr. H. W. Myers of Kobe, Japan. He is holding an old anti-Christian edict board, fit now for the museum only.

LAYING THE CORNERSTONE AT MAZATLAN

THE SOUTHERN CALIFORNIA COMMISSION IN MEXICO

THE last week in April the Commission from the Southern California Congregational Conference arrived in Guadalajara. The students of the Colegio Internacional and of the Instituto Colon entertained the members with a literary program on the 27th, and the Colegio had a dinner for them on the 29th.

Rev. Clarence Neff writes in *The Mexico Microbe:* "We were glad to welcome the visitors from Southern California and Boston, who came to get better acquainted with the work of the Mission, with a view to helping plan future policies here. Dr. Alden H. Clark, Foreign Secretary of the American Board, came first to Mexico City to visit the Union Theological Seminary, other mission institutions, and some of the projects of the Federal Department of Education. At the same time came Miss Priscilla Holton with a special commission from the American Board to write up places and institutions visited and various forms of service going on in Mexico. One of their four days at the capital was devoted to a trip to Actopan and neighboring Indian villages, where the Federal Department of Education is conducting one of its most interesting cultural missions. In this place Miss Vesta Sturgis of Claremont, California, has been rendering noteworthy service as a social worker. The trip was made under the personal guidance of Professor Rafael Ramirez, the enthusiastic and devoted superintendent of Rural Education.

"Reaching Guadalajara on Monday, April 27, they joined the California delegation, which consisted of Dr. E. D. Gaylord, superintendent of the Southern California Congregational Conference, Dr. A. D. Stauffacher and Mr. and Mrs. Franklin Warner of Claremont, and Mrs. E. B. Adams of South Pasadena. There was the usual strenuous effort to get in personal interviews, visit churches and mission and government schools, and attend fiestas. One day was given to rural visits, half of the party going to the churches at Ameca and Ahualulco, and the others to Tlajomulco and Chapala.

"The Commission arrived at Mazatlan on the morning of May 1, in time to attend the cornerstone laying of the new school building. The second day was devoted to the long journey to and from Pozole. In spite of the rough road and a breakdown besides, the members felt abundantly repaid by the opportunity to get acquainted with the interesting ranch town and its unique rural church. After a Sunday back in Mazatlan, the party proceeded north, Drs. Clark and Stauffacher and Mrs. E. B. Adams stopping for two days at Culiacan, inspecting the Congregational and Baptist work there, besides government schools. From there they went out to visit congregations in the sugar plantation settlement at Navolato and the ranch town of Baricueto.

"Hermosillo was favored with two visits: one by the California friends on their way south, and the other by Dr. Clark on his way north. On the former occasion a banquet was served at the school by Mrs. Williams' cooking class, among the guests

being the Governor's secretary, and the State Director of Education and his assistant. Dr. Clark's coming coincided with interesting Mothers' Day programs in the city schools, Mrs. Williams serving refreshments to forty mothers at the Instituto Corona celebration. On the occasion of both visits the Director of Education took the guests out for a round on Hermosillo's picturesque golf course."

Miss Priscilla Holton gives, in the same *Microbe,* an account of the cornerstone laying: "To a newcomer, the laying of the cornerstone for the Colegio El Pacifico at Mazatlan started like a dream. Marching behind the school children, decked in their fiesta best, the group climbed the hill where the unfinished building looked far out over the Pacific Ocean with its lure of distant places. A crowd had already gathered, and watching them made one forgive the dignitaries their late arrival. A young serving girl in sleazy black carried one child, while she kept her eyes and free hand on a second who seemed forgetful of his best white trousers. Close by, in the center of a group, was a woman of apparent importance, judging from the way the others hung on her smiles and her gestures. Later, when she walked off with her three children, all students in the school, one understood her pride.

"The exercises fitted the occasion. After the town band had played an opening selection, children sang, and presented careful speeches. The Mayor's remarks were concise but appreciative. Mrs. Franklin Warner spoke in behalf of people not present whose friendly interest was following the work at Mazatlan. Finally, Miss Parsons placed the documents in their hiding-corner and the stone was cemented into place. The new school building is no longer a dream; it is, rather, a growing reality."

LATEST FROM SHAOWU

THE first written communications from Rev. Edwin D. Kellogg and Rev. George W. Shepherd, who were driven out of their mission by communists last month, were received July 8 at Boston headquarters. Both Mr. Kellogg and Mr. Shepherd are now in Foochow.

"A surprise attack was made upon the troops of the 56th Division at Kienning on Sunday, May 31," reports Mr. Kellogg. "The Government forces were very seriously defeated, with an estimated loss of from two to three thousand men. We had no substantiated information about the property or the personnel of our church in that city."

"The communists fought bitterly and killed every prisoner and wounded man the moment they captured him," writes Mr. Shepherd. "The Principal of our Boys' School was captured with his bride and so far as we know is being held for ransom. A wealthy rice merchant from Foochow Village was captured, and we will be surprised if he gets away with his life. However, there is no telling what money will do."

Reports coming to the missionaries in Foochow from other sections indicate that many families were able to flee to Foochow or the mountains, although the men, for the most part, have been staying behind to look after things as long as possible. The refugees are being accommodated in the various mission buildings in Foochow.

"If the invasion of our territory continues," says Mr. Shepherd, "we expect that a great many of our people will be obliged to leave or be shot as capitalists or pests. The coolies need not move, as communism out here is largely a coolie administration. . . . What will become of our Chinese workers in Shaowu and Kuangtze is a question, as they are so hemmed in by bandits and communists that there is little chance for escape. Thirteen members of the German Catholic Mission are said to be unable to leave Shaowu."

Aside from the indefinite word of loss of life, and great suffering among the Chinese Christians, the only outrage reported by Mr. Shepherd and Mr. Kellogg was that of the killing of Father Geser, who had left Kienning with the others, but was shot by bandits half way down to Tsianglo.

A later letter from Mr. Kellogg was received after the above was in type. Dated June 21, nine days later than his previous communication, it stated:

"During the past two or three days refugees have been coming in to Foochow who were present at the time of the attack. It seems that the city was not attacked by communists at all, but rather by a band of bandits which has been occupying the hill country some twenty miles south of Shaowu. The success of their attack was apparently made possible by a fear paralysis which seems to have seized the up-river country since the sudden and devastating swoop of the real Red Army on the 30th and 31st of May. Some 120 bandits attacked the city and the 300 soldiers who might have defended it fled precipitously without any attempt at defence; probably the soldiers supposed the Reds themselves had come and in the darkness were unable to estimate the strength of the attacking force. The looting was very thorough and 200 girls were seized, a group of moneyed men rounded up and the bandits retired to their mountain fastness."

COMMUNISM IN CHINA FROM 1924 TO 1931*

IN 1924 the communists were allowed to enter the Nationalist Party; in 1925, they had only one thousand members. Both parties realized the risks they were taking but each hoped that it could achieve its purpose, the former, the dictatorship of the proletariat, the latter, a democratic constitutional government. The Left Wing leaders believed that coöperation for common ends was possible.

The political struggle between the Right and Left Wings soon became a struggle between labor radicalism and military power. When the capital was moved to Hankow in November 1926, the radicals gained control, organized labor claiming 2,500,000 members and the peasants 12,000,000. The communists also established their headquarters in Hankow under Chen Tu-Hsiu, Borodin and Roy, the Hindu, who represented the Third International. At its fifth national convention in Canton in May 1927, the communist party reported 50,000 members. By March 1927, four out of nine of the Central Committee were communists and the heads of the labor and peasant federations also became part of the government. At this point Chiang Kai-Shek used the military to crush the communists, and to suppress the labor and peasant unions.

Feng Yu-Hsiang then attempted to unite the two Wings for a northward drive on the basis of the suppression of the communists. As the Left Wing was not willing to coöperate with him, Chiang retired, but the revolution lagged and the northern militarists gained ground. Chiang then returned and, being given supreme command, was joined by Feng and Yen in his drive north. In December the communist insurrection in Canton was crushed and lost for them the sympathy of the Left Wing of the Nationalist Party. The failure of the communist revolution was complete and the Third International officially recognized that world revolution had suffered its greatest defeat and that the revolutionary philosophy of communism required further revision.

After their defeat in 1927, the communist army retreated into Kiangsi. While the Nationalists were fighting the northern militarists, they consolidated their power and purged the party, keeping in it only those who favored land and property confiscation, non-coöperation with non-communist party leaders, and a vigorous policy to convert peasants, workers, students, and soldiers to communism. During 1927–28 the communist armies looted 250 cities, captured 55 out of 83 districts in Kiangsi, and were responsible for losses totaling more than $215,000,000. During the same time 32,000 of the higher classes and about 90,000 communists and peasant rebels were killed.

The communists have well educated and courageous leaders. Some have studied in Europe and many in Moscow. The Ex-Kwo Ming Tangist, Peng Teh Huai, who captured Changsa in July, 1930, is only 38 years old and was educated in a French mission school. The other four generals are Chu Teh, Huang Kung-Liao, Ho Lung, and Mao Tseh Tung. Their headquarters are Shui Kin, South Kiangsi; Sung Chi, borders of Chekiang and Fukien; Hengchow, Hunan; Hu An Chin, who is the great political leader, holds Chihing in Southern Kiangsi, on the borders of Kwangtung. The political center of communist activity is Kian, in the heart of Kiangsi. Here, in May, 1930, a communist conference discussed the whole program of communist plans and policy.

These communists operate in five provinces, actually rule over 50,000 square miles, have the cooperation of Russia, the sympathy and support of millions of peasants and workers, and when attacked by national troops, groups of mutinous soldiers continually join them. In two years they caused 28 mutinies in the national armies and stirred up 184 strikes in Shanghai alone. T. T. Lew reports that of 600 books printed in China during the first five months of 1930, two-thirds were on social problems and at least 400 were colored by communism or were thoroughly communistic.

Communism will not succeed in China for the following reasons: 1. The peasants are fundamentally conservative; 2. Industry has not yet developed a great proletarian class; 3. Communism violates China's democratic instinct, her social and family ideas, as well as her love of compromise and peaceful methods.

Again, China really has a large middle class, and in such a nation a policy of economic reformation by violence and destruction can never succeed, for it will force the middle class to unite with the upper class, while a peaceful socialist revolution may unite the middle and the lower classes and thus offers more promise of success.

*From a lecture by Mr. Lautenschlager at Shantung Christian University as reported in the *Cheeloo Bulletin.*

PASSING ON THE TORCH

SOME time ago Dr. Allen Eastman Cross, author of the poem, "Pass on the Torch," and of a collection of poems in a booklet of that title, published by the Pilgrim Press, very generously donated copies of his booklet to various missionaries in different parts of the world. He has gotten so much satisfaction from letters received in response to this gift that he has written the following letter to the MISSIONARY HERALD. We print it in the hope that others who have published books will feel inclined to follow Dr. Cross' example. If there are such, we can easily assure them of an unending satisfaction through their donation.

"It was one of the most satisfying things of my life to know that it had actually brought some comfort to those fine souls. It made me think of the soldiers' letters to whom we had sent personal tokens in the Great War. A genuine simplicity of downright gratitude was in the replies. A drawing of our hearts together resulted. I realized more than ever how much we at home need the fellowship of such unselfish human helpers, and also how much they seem to crave our sympathy and coöperation.

"Olive Hoyt of Matsuyama felt that the verses brought more of beauty into her life. Alice Cary of Osaka wishes to put the verses into Japanese, thus to pass on the torch she has received. Margaret Walbridge, of the Inanda Seminary at Phoenix in Natal, longs to communicate the inspiration received to her own pupils.

"So the verses are taken just as honestly intended. The title seems in a way to be justified. John E. Merrill of Aleppo College in Syria wishes to use the opening title poem as a college hymn. Charlotte DeForest of Kobe hopes to use a song, written for the International Sunday School Convention in Tokyo, at future patriotic festivals. Fannie G. Noyes, of Merzifoun, Turkey, is selecting tunes for the words, which I hope may give the verses *wings*. There is a most revealing personal letter from Edward H. Smith of Foochow as to discouragements and satisfactions in a missionary's life. To have given even a spark of encouragement to so splendid a spirit as his is a most amazing thing to me.

"I might quote directly more from such letters, but perhaps it would be a breach of confidence in exposing what is so intimate and personal. There has been one result not anticipated: a strange and happy renewal of old friendships, by letters from men I have not seen since my earliest ministry. A most touching and noble letter from Edward Fairbank, at Vadala, India, would alone make the sending of the book worthwhile. He will not think it ungracious if I repeat a phrase of his reply, that seems like the answer to a prayer: 'The torch that you have passed on to me has surely been lit with the flame of the great soul.' 'The flame of the great soul'—is not that the supreme thing for which we pray?

O Lord of life, to thee we kneel;
Maker of men, our purpose seal!
We will, for honor of thy name
Pass on the torch, pass on the flame!"

The poem that has given name to the booklet is as follows:

PASS ON THE TORCH

Pass on the torch, pass on the flame;
Remember whence the glory came;
And eyes are on you as you run,
Beyond the shining of the sun.

Lord Christ, we take the torch from thee;
We must be true, we must be free,
And clean of heart and strong of soul,
To bear the glory to its goal.

O Lord of life, to thee we kneel;
Maker of men, our purpose seal!
We will, for honor of thy name,
Pass on the torch, pass on the flame.

LATEST KUMIAI STATISTICS

Churches 184, of which 89 are independent, 95 aided.
Branch churches 22, preaching places 80.
Ordained pastors 115; evangelists 66, of whom 18 are women.
Church members 31,167, of whom 15,364 are men, 15,803 are women.

PRINCE TOKUGAWA AT THE YODOGAWA NEIGHBORHOOD HOUSE

PRINCE TOKUGAWA VISITS YODOGAWA

THE visit of Prince Tokugawa, accompanied by Governor Shibata of Osaka Prefecture, to the Yodogawa Neighborhood House, a social settlement in the factory section of northern Osaka, was a rare event in the history of the settlement and of the neighborhood.

Not only was Prince Tokugawa's visit a rare event to the members of the Yodogawa Neighborhood House's staff and its constituency, but it was an occasion of almost unbelievable joy to the older people in the neighborhood, those who can remember back to the days before the Restoration when the Tokugawa family were the ruling Shoguns. As one old man put it, "I never expected to live to see the day when I could stand and look into the face of a Tokugawa. In the days of my childhood we should have been forced to kneel with our faces to the ground until the great one passed." And then he went on to say that he was now quite content to die, having had this great experience, almost in the same words as Eli of old said, "Now let thy servant depart in peace."

In the center, with Prince Tokugawa and Governor Shibata, are Mr. Sherwood Moran and Miss Alice Cary, who are in charge of this institution.

A MESSAGE TO THE NEW MISSIONARIES

By FRED FIELD GOODSELL

TO BE A GOOD FRIEND IS TO BE CHRISTLIKE

As you go along through life the greatest service you can hope to render, the greatest thing you can hope to be, is a good friend;

a friend who understands
a friend who cares
a friend who knows how and when to help
a friend whom moods do not repel, and whom temper does not injure
a friend whose intuitions lead to beauty and whose mind is pure
a friend who loves the good that is in everyone and hates the evil
a friend who is willing to suffer, in silence if need be
a friend who does not count the cost of friendship
a friend who rejoices sincerely in every bit of good fortune
a friend who sees the good in every misfortune
a friend who wounds when wounds are worth while
a friend who endures, and loves, and lifts unceasingly

To be such a friend to anyone is God's greatest endowment—for it is to be Christlike—it is to be alive spiritually.

This was the message given by Dr. Fred Field Goodsell at the Godspeed Service of the Candidate Conference in Mt. Vernon Church, June 7th. The outgoing workers were presented each with an American flag by some one of a representative group of young people from the Congregational Churches of Greater Boston, and in return each gave the flag of the country to which he or she was going.

The preceding evening the new recruits had been given a reception at the Walker Missionary Home in Auburndale, guests of the Board of Directors.

Appointees not able to be present at the Conference, so not in the picture appearing in the July MISSIONARY HERALD, were James W. Abel, Robert J. Greef, Margaret Hinman, Theodore F. W. Hodwalker II, Paul Cunningham Mitchell, Gladys G. Perry, all going to the Near East, Albert L. Sitlinger to Ceylon, and Jesse McLane Trotter to Japan.

DR. RUTH PEABODY HUME

By MARY WHITCOMB CLARK

ON June 3rd, in the New Haven Hospital, Dr. Ruth Peabody Hume quietly crossed the border between this earthly life and the higher life. She had been sent home in April, 1930, in a serious physical condition, but with characteristic courage she refused to give up her hope to return to India to "carry on," even though she knew that in the future she could not hope to do more than part-time work. With this goal before her she devoted herself to the work of recovery and of better preparation for her task. Her death followed an operation, from which she failed to rally.

"Dr. Ruth," as she was affectionately called by her Indian and American friends, was the daughter of Robert A. Hume, thus coming from a famous missionary family. For twenty-eight years she was in charge of the American Board Hospital for Women and Children in Ahmednagar, India, and into the work of the Hospital she poured her life with unstinted devotion. Miss Elizabeth Johnson, R.N., associated with her for nearly fourteen years in the work of the Hospital, writes: "Ruth was one of the most unselfish persons I have ever known. Often I have remonstrated with her over what seemed to some of us needless expenditure of time and strength. . . . Nothing was too much or too hard to do if it contributed to another's happiness and welfare . . . Dr. Ruth would sit up till midnight poring over her books of surgery, getting ready for the next day's hard work in the operating room . . ."

No one who saw her during these last months can forget the way she consistently rose above increasing physical weakness. One friend in writing of her says: "She did not know fear; she was just interested—so full of grit and humor—with a gay, dauntless spirit."

A memorial service took place on June 4th in New Haven at the United Church with which the family has been intimately connected for over half a century, and was attended by many of the old New Haven friends, representatives of the American Board and of Wellesley College which has loyally supported Dr. Hume's work in India, as well as the members of the family. At this service the following prayer was offered:

Our loving Heavenly Father, author of all good, who grantest to each of us his span of years and his gift of human service and callest us all, in Thine own time, to a higher fellowship, we bow before Thee in trust in Thy loving providence.

We come in sorrow for the passing of a friend beloved, but in joy that Thou hast released our friend from suffering.

We thank Thee for the life of Ruth Hume;—for her constant faithfulness and care in fulfilling every task that came to her hand to do, for the generosity of her giving of herself and her possessions to others, for the rich service that she rendered to women and children in India, in hospital and in home, for the quiet, happy heroism with which for years she has been facing physical weakness and increasing disability, and for the Christlikeness of her relations with her fellows.

Most of all we thank Thee for the witness of her life to the reality of Thy presence and the resources of Thy power.

We remember before Thee the wide circle of her relatives and friends, here and in India. Give them Thine own comfort, we pray, and grant to us, as we dwell upon the life of our friend, that something of her gallant spirit may enter into each of us and remain as an abiding possession.

In the spirit of our Master we would ask it. Amen.

Dr. Hume is survived by her mother, Mrs. R. A. Hume, now in Wai, India; by four brothers: Professor Robert E. Hume of Union Seminary, New York City; Mr. Wilson McC. Hume, Y.M.C.A., Lahore, India; Dr. Walter F. Hume, medical missionary of the American Board in Wai, India, and Mr. Henry W. Hume of Loudonville, New York; and by two sisters—Mrs. Hannah Hume Calder of West Springfield, Massachusetts, and Mrs. Mary Hume McGuire of Cambridge, Massachusetts.

THE SPIRIT OF YOUTH AT THE TURN OF THE CENTURY

By FERDINAND Q. BLANCHARD

A FEW years ago in glancing over the volumes of a dismantled Sunday school library I came upon one entitled *The Tragedy of Paotingfu,* by Isaac C. Ketler. It was published nearly thirty years ago, just two years after the Boxer uprising. The author was related by blood and by close ties of friendship to certain of the persons in the story he tells, and he had made himself most intimately acquainted with the careers of all the others. He had been profoundly moved with a personal grief for the losses that had occurred. His words evince this feeling on every page. It betrays him into an exuberant use of adjectives. One doubtless will be inclined to remark that the depth of his feeling also led him to invest their lives with a halo of exalted piety they would have been the first to disclaim. It is furthermore a fact that the author's own religious experience seems to have been shaped in a pattern and by a phraseology our modern generation would feel already obsolete. I am constrained to warn some reader in advance against this, if my words should, as I hope they may, quicken him to search for and find this volume.

But when all this has been frankly recognized, something very significant remains which has made me turn back again and again to its pages. From a fresh rereading of it in the Lenten days I record some very definite impressions made upon me.

The first of these is that it is the most vivid picture of those memorable days in missionary history I have ever read. Nor do I know its exact equivalent anyhere else in missionary literature. A good deal was written after the massacres tracing the events leading up to that fateful year of 1900, and the broad outline of what happened when the storm broke has been often described. There have also been numerous brief sketches about different ones in the martyred groups. *The Tragedy of Paotingfu* is, however, a good-sized volume of 400 pages. It concerns only about a dozen people. It is a "close-up" of one section of the wide area swept by fire and sword. And much of the picture is drawn from the intimate personal letters of those who died. **Most of them were serving their first term in China. The average age of these young people who sealed their devotion with their lives, leaving out of reckoning the children, could hardly have exceeded thirty years.**

The background of youth and college days, of the call to the missionary service, and of the churches which sent them forth as their representatives is well drawn. Then there is unfolded the detailed story of the brief years that followed arrival in China. It begins with the impressions of the first days, sketches the growing understanding of the work to be done, describes the sense of the gathering storm, and finally, through an accumulation of all the available testimony, draws the never-to-be-forgotten pictures of the final two days of fire and blood.

To most readers of the Missionary Herald the names of the Congregational martyrs, Mary Morrill, Annie Gould, and Horace Pitkin are familiar. To Presbyterians the names of Simcox, Hodges, and Taylor touch equally tender chords of remembrance among people who recall 1900. There were also a missionary by the name of Bagnall and his wife and little daughter, belonging to the China Inland Mission. And all these, especially the two groups in the Presbyterian and Congregational compounds, cease to be mere names. They become clear-cut personalities with whom we live intimately for a few years and to whom we are drawn very close as they suddenly find themselves swept from a quiet routine of work into experiences that transfigured them in a fadeless remembrance. There is a vividness in the record that makes them constant companions of our thoughts for days after we have read the last page.

Secondly, there is, it might go without saying, the quickening from a story of matchless heroism. Chinese friends reported how bravely and unflinchingly they met their fate. That is somewhat well known. But the book brings it out in bolder relief by the simple record of what went before the final hour. The quiet steady courage, joined with faith that literally "endured as seeing things invisible," kept their minds in relative peace as communications were broken and the cloud rose blacker day by day. This is the most moving thing. There is to be assigned no precedence where all were heroic, but one may recall as most familiar Mary Morrill's simple words in her last letter home: "Miss Gould and I cannot leave if we would; and we would not if we could;" and her words reported by a Chinese friend: "Now we can only wait. Our lives are in God's keeping."

But finally this volume offers to one interested in missions a markedly objective illustration of the spirit that moved young people into missionary service as the century opened. The day had long since passed in the "gay 90's" when any point was made of saving souls from Hell. But as one reads these reflections of young men and women ere the first flush of the missionary enthusiasm had passed, he detects something very, should we not say essentially, different from what is anywhere apparent today. They went to foreign missionary service then believing that in the Christian message they had something of matchless value which those to whom they bore it needed but would not have except through them. They spoke of "heathen," felt themselves oppressed by a great degradation about them and doubtless failed to distinguish between these characteristics of the ignorant and uneducated Chinese with whom they came into contact and the actual achievements and real possibilities in Chinese civilization. **The churches that sent them out, at least in their missionary circles, shared these convictions.** The reader of *The Tragedy of Paotingfu* feels himself thus in the presence of a clear-cut powerful incentive which captured the imagination and inspired the will of the generation which gave its martyrs to China. And equally surely he perceives that that incentive is not moving our generation.

Then the question at once follows, Have we any other? And who will say what it is? **We have a reasoned apologetic for missions. But it lacks the simplicity and clearness of the earlier day.** It is not strange perhaps that in the case of young people offering themselves for the foreign service, and they are as numerous as our funds will permit us to send, there is no loss of morale. They have taken time to justify to themselves the foreign missionary enterprise. They are as fine a group as any age ever produced. They would pass from the peaceful discharge of their work to scale the heights of utmost heroism, if need called, with as brave a step and as gallant a heart as their predecessors in 1900. The Cause is safe in their zeal, intelligence and devotion.

But the churches? Do they function as confidently and as certainly as when their reason for giving was more convincingly put in a single phrase? This article was not written to answer that question but to suggest that the book I have been discussing is an excellent introduction to the study of it.

OBSERVATIONS

By WILLIAM E. STRONG

What's in a Name?

IN many cases, not much. March would be just as windy if we called it August. Your next-door neighbor is not transformed when he is made a "Most Noble Potentate."

There is a value in names, notwithstanding, especially when they endure for a long time and gain a history. It would not change the character of the United States Government if its capital were now to be called Smithville, but much would be lost with the change from Washington. The name of a college or a church or a community gathers a wealth of sentiment and even significance in the course of time, till it becomes a rich possession, a symbol of power and purpose.

So it is with the name of the A.B.C.F.M., American Board of Commissioners for Foreign Missions. It is long, somewhat cumbersome, a little antiquated; and it does not tell everything. "Board of Commissioners" is not a simple term to Sunday school scholars. And it does not quite fit the organization as it has developed in recent years. It does not declare the Board to be the foreign mission agency of the Congregational churches, nor, through merger, of the Christian churches also.

It does something more and better. It carries us back to the beginnings of foreign missionary work from America; marks the start of the movement, the creation of the first society for the purpose in this land, which naturally took the name of American Board, and to which were drawn the interest and support of Christian men and women who saw the world through Christ's eyes and sought to minister to it without regard to sectarian divisions. It became at once the agency for the missionary minded of several denominations, who shared in its conduct and work in happy fellowship that emphasized the oneness of the Church of the living God.

There inhere thus in the name of the American Board a prestige, history and potency that are priceless. Gifts have come to it, generous hearted souls have been won to it quite apart from church affiliations. Patriotic Americans, interested in world betterment, have been led to entrust their contributions to its handling.

Now, by the merger of the Congregational and Christian churches, it comes to pass that the American Board is once more the common foreign missionary agency for what have been different bodies.

And, if church union is not to stop with this present combination, if we are to anticipate further consolidation of denominations, we may hope that in years ahead the American Board of Commissioners for Foreign Missions will prove an appropriate and inspiring title for whatever union of foreign missionary undertakings shall transpire.

GOOD LUCK, SCOTFORD

ALTHOUGH the HERALD'S first opportunity of adequately welcoming Rev. John R. Scotford of Cleveland into the fellowship of the missionary group of the Congregational and Christian churches comes rather late, we cannot forego it.

The new editorial secretary of the Commission on Missions apparently has a real flair for his task. He seems a born journalist. He is an able writer. Furthermore, his imagination has been caught by the cause of missions, and this fact, coupled with his experience as a lecturer and writer on the subject, should make him a most acceptable editor. Also, his life in the ministry, his travels in North America and South America, his work for literary groups of mission societies of other denominations—these and other experiences cannot fail to be of value in his exacting duties.

The task of the editorial secretary of the Commission on Missions is a diversified one. He is the associate editor of the American Missionary numbers of *The Congregationalist* and *Herald of Gospel Liberty,* and the editor of its "As the Kingdom Comes" section. He edits the publications of the Commission, including *The Guest Book,* and will doubtless bring out from time to time literature relating to the various societies. Judging from the experiences of his predecessors, he will also be in demand for committee work of varied order, both within and without the office, denominational and interdenominational, and will do a great deal of traveling and speaking.

This task is no sinecure. There are many factors entering into it that are not found in the editor's office of an independent religious organization or publication.

But the work is bound to be alluring and stimulating, and we shall miss our guess if it does not commend itself increasingly to our brother-in-arms.

So, good luck, Scotford!

OUR STAMP CORNER

IN Portuguese East Africa is located the colony of Mozambique and within this colony is the Mozambique Company, chartered by Portugal for the development of the natural resources of this part of Africa. This company has its own government and government officials, even a full-fledged governor, who has close relationship with the governor of the colony. Most of the members of this company live outside the country in England, France, or Portugal. The company have greatly developed the productive potentialities of this section; have opened and run great plantations; have greatly improved and enlarged the railroad and river transportation. But almost nothing has been attempted or done for the benefit and welfare of the native people whose labor has made possible the splendid development of this section. The stamps issued by this company reflect their achievements in agriculture and industry.

Their latest issue of stamps is dated 1925. In this set we find 17 stamps, only two of which bear the same picture. The values are ¼ centavo, 2 centavos, 4, 6, 8, 10, 12, 24, 25, 30, 40, 50, and 80 centavos; 1 escudos, 2, 5, 10, and 20, escudos. Most interesting and informative pictures illustrate this set. Products of the country and its industries are shown. Ivory, sugar, cotton, coffee, sisal (one variety of hemp), copra (dried cocoanut meat) all appear in some form on some one of the stamps. The two centavos shows the Buzi Sugar Company's plant at Malata. The land in the region roundabout is particularly good for the cultivation of sugar. The six centavos pictures the fine coffee trees one sees in this country. They, of course, are quite a source of income to the farmers. The 8 centavos gives an idea of the fine cotton raised in this section of Africa. On the 30 centavos stamp is a cocoanut tree from which comes copra. One of our friends in Africa who writes us a few bits about this issue says: "Much copra is gotten from the cocoanut tree which is shipped to Europe. A steamer loading it has plenty of odor as one sailing by the East Coast of Africa soon discovers!" Our stamp cut this month displays this 30 centavos stamp.

Information for this write-up furnished by Mrs. C. C. Fuller, stationed at Machemeje, Portuguese East Africa.

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

The Tehsien Affair

An Associated Press despatch from Peiping, China, dated July 16, reported a series of demands from the local party headquarters in Tehchow in connection with the fatal shooting of one of the employees of the Williams-Porter Hospital there by Dr. F. F. Tucker of the North China Mission. Dr. Tucker has been acting as Treasurer and Business Manager of the hospital and was apparently attempting to prevent a repetition of a series of burglaries. Details of the shooting have not come to hand. A cable received just as we are going to press reports that Dr. Tucker is not imprisoned, that the local situation in Tehchow is quiet, and that the case is being handled by the American Consul at Tsinan, the capital of Shantung Province. Latest by cable: Dr. Tucker has been surrendered to the United States Consul.

According to the treaty still in force between China and America, an American citizen resident in China who is a defendant in a case at law has a right to be tried in an American consular court. The American Board and the National Council of Congregational Churches at the suggestion of our missionaries have asked our government to revise this treaty so that Americans resident in China will be subject to the jurisdiction of Chinese courts, and our government has been negotiating with China concerning the matter, but so far without abrogating this treaty right. Whether Dr. Tucker will choose to exercise that right or whether he will prefer to be tried in a Chinese court is as yet not reported. In either case, the American Board believes that justice will be done by the court involved, and that local political pressure will not be the deciding factor. In the meantime, the Board shares with Dr. Tucker the deepest regret for what has occurred.

A Bigger and Better Africa!

Thanks to Pastor Gumede and his enthusiasm, the first chapter of the Bantu Community League (a native organization for social uplift) has been formed at Esidumbini, South Africa. In sending out a challenge to other teachers, the Bulletin of the American Zulu Mission day schools develops a Rotarian touch by saying "Get busy, teachers, and help us do something big for Africa."

Learning to Play Together

Two thousand spectators, mostly Arabs, witnessed in the late spring one of the most successful interscholastic field meets ever held in Aleppo, Syria, reports Dr. John E. Merrill, just home on furlough. The nine coöperating groups included representatives of all the religious groups—Catholic, Hebrew, Muslim, Orthodox, and Protestant—and of all the racial groups—Armenian, Assyrian, French, Italian, Turkish, and American—of North Syria. The active interest of the French educational authorities, says Dr. Merrill, had much to do with the success of the meet.

Darley Downs Wonders

A poorly dressed man with four or five upper front teeth missing, walked down the street of Togoshi, Japan, playing a little tune on a horn. Soon the children began to appear and present pennies with which to purchase little cakes that he carried in a box. Then the man went up a side street, produced a little stand on which he placed the box of cakes, and proceeded to tell an exciting children's story which he illustrated by highly colored pictures in a small frame with a glass front. Soon he had an enthusiastic audience of 40 or 50 children, with a sprinkling of parents looking on sheepishly. In spite of his lost teeth he spoke with great eloquence and changed the pictures with every few sentences. Constantly, in the midst of his talking, children came up and handed him a penny. Without a moment's pause in the flow of the story, he would take the penny, and with a grand gesture indicate that the child was to take his cake from the box on the stand behind him. "It never seemed to occur to the story teller to look and see whether any child was taking any more cakes than he had paid for," reports Rev. Darley Downs of Tokyo, who witnessed this little incident. "*I* looked, and I am sure that none did." Mr. Downs adds that he sometimes grows a little weary of a general tendency to say about many of the things out there, "Well, that could never happen in America." He wonders how long a similar box of cakes would last in New York, Boston, Chicago, or any other large city—and how rich the vendor would get.

TELEVISION SECTION STATION A. B. C. F. M.

AMONG US FELLERS

"Real boys," says Guy A. Thelin, of these bright-faced youngsters gathering grass for fuel in Diongloh, China.

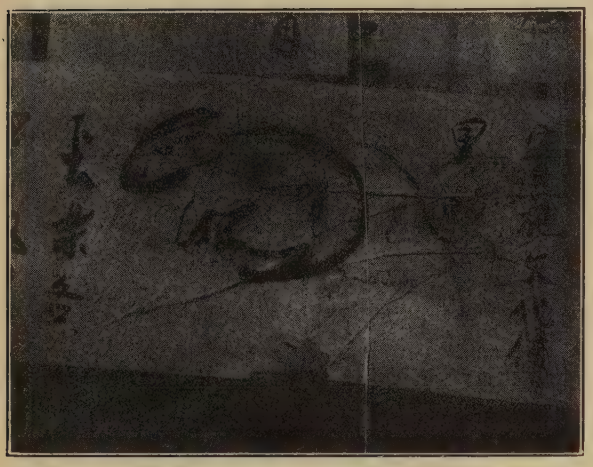
SKIRTS N'EVERYTHIN'

No amount of frills can make anyone doubt that here is "a regular feller," two of them in fact. Meet Billy Compton of Salonica, Greece, and his friend John Powers, a little Greek lad living with Mr. and Mrs. G. D. White. They are wearing Greek "Evzon" costumes. If that roguish smile of Bill's doesn't capture the entire reading public of the MISSIONARY HERALD, we shall be surprised. Of course, his real name is WILLIAM Robert Compton and he is the son of Dean C. C. Compton of Anatolia College.

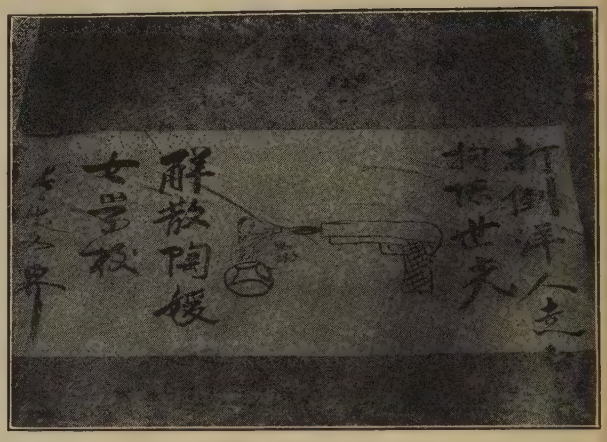
And Rev. Clarence S. Gillett of Sendai, Japan, calls his contribution to "Just Boys" by the apt title "Kids and Goats." These cheerful "kids" are at the Sendai Christian orphanage.

TELEVISION SECTION STATION A. B. C. F. M.

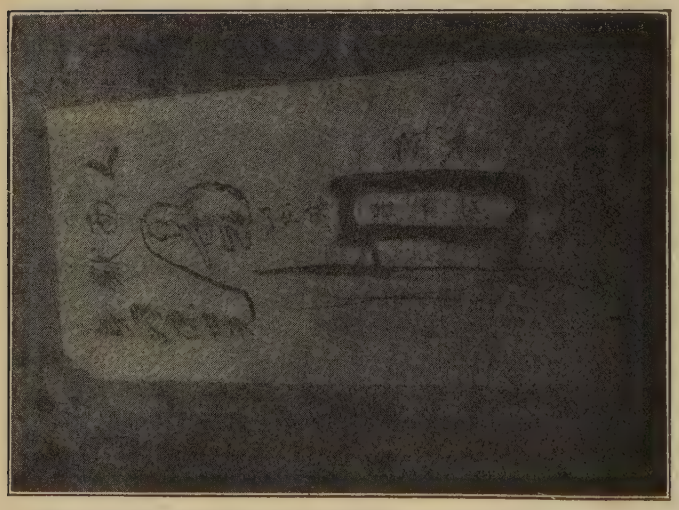
NOW IT CAN BE TOLD



"A rabbit has many holes"—(Chinese proverb) referring to Miss Houston's many reasons why the school should not be entered.

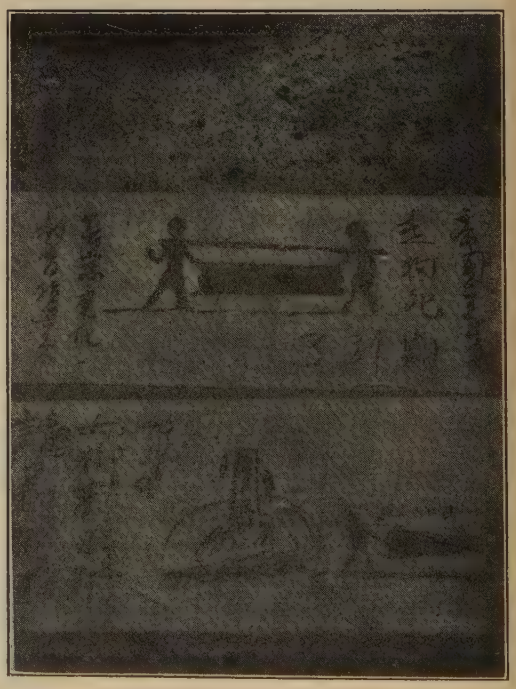


Miss Laura D. Ward called an "imperialist" and threatened with shooting.



Suspended over a Coffin

Many will remember those exciting days in 1927 when feeling ran high in Foochow, China, especially against the Girls' School and Miss Laura D. Ward. These are pictures of some of the posters put up at that time.



Said coffin being carried away in the most dishonorable fashion with only two bearers whereas at least 38 would be supplied for a man of standing or wealth.

AN AMERICAN BOARD PICTURE WINS A PRIZE

THE Social Work Publicity Council annually offers prizes for the best work in each of various fields. Each award is sponsored by a local publicity council which frames the conditions of the contest and chooses the prize winners. The Chicago Committee this year sponsored a contest of educational photographs *which had been published in some newspaper,* offering but one prize. The result of this contest was announced in the *News Bulletin* of the Council thus:

"The $25 prize goes to Dorothy Cushing, news editor, American Board of Foreign Missions, 14 Beacon Street, Boston, for the photograph, 'The Heart of Young Bulgaria,' one of a group of ten published in the rotogravure section of the Boston *Herald* to illustrate the foreign missionary medical work of the organization. The photograph was selected by the judges because it came nearest to the type that it was hoped the contest would bring forth, although in artistic merit and quality the photograph fell short. Its educational value lies in the fact that it clearly shows a form of social service in action. Honorable mentions were: The Lighthouse for the Blind in Seattle, Washington, Associated Jewish Charities in Baltimore, and the Community Chest in Denver, Colorado."

After the annual meeting of the Council the prize-winning material went on display at its headquarters and was then arranged as a traveling exhibit that will be sent around the country.

LETTERS FROM OVERSEAS

Mrs. S. C. Bartlett Describes Ceremony in Honor of Dr. Mary Denton

"Williams College gave Miss Denton a degree, Doctor of Education, at commencement, June 15. The difference in time would make the actual moment come some time on Tuesday, so it was carefully arranged to have a ceremony here, at three o'clock, when the day's work naturally comes to an end.

"The gymnasium was packed with academy, college, and university students and faculty, and the platform had seats for President Daikuhara, Mrs. Neesima, Mr. Hori, Mrs. Gordon, a few trustees, and those who had a share in the exercises. Simplicity and spontaneity, with the feeling that it was only an echo of the real event at Williamstown, made it an inspiring occasion. There seemed to be all the enthusiasm that commencement stands for when Denton San appeared in cap and gown and was escorted to the platform. Can you imagine that great company singing Washington Gladden's hymn in English? Pastor Hori read from the fifty-fifth of Isaiah in Japanese.

"Dr. Daikuhara spoke feelingly and fittingly of the joy with which he greeted the occasion. 'It was not a mere matter of accident or luck, but a well-earned honor that had come to our institution.' Miss Matsuda, dean of the Woman's College, read the citation. Dr. Cobb and Dr. Bartlett, representing two sister colleges in New England, put on the hood, and the pale blue looked well with the scarlet of their own. Harvard and Yale and Smith and Mount Holyoke were among those present.

"After all was over, the guests had tea and talked of the significance of this act on the part of Williams College. Telegrams kept coming in. I overheard someone say, 'Isn't America wonderful? With Americans there is no such thing as out of sight, out of mind. She has spent forty-three years for our people, and her own still remember her.'

"I was glad they thought so. To us, as Americans, the hearty response, the unfeigned joy, means more than words can say. Three generations have been under her instruction. One man said to me, 'Eleven of my family have graduated at the Doshisha.' To have Williams College realize her worth and set forth her virtues in so intelligent a way has raised the United States in the estimation of many.' "

Miss Nellie Walker of Wenshan School, Foochow

I asked a class of Chinese students in a course on early Old Testament History to write extemporaneously on the topic: The Difference Between the Religion of David and the Christianity of Today. It was significant to note how many of them pointed out in one way or another that one of the

outstanding qualities of Christianity was its concern about the right solutions for international and social problems. This idea was often coupled with the additional thought that Christianity offered the only real solution of these various problems.

"For an example of what Christianity does when its principles are applied to social problems, take the condition of women in China. The campaign of the church for the unbinding of women's feet has been symbolic of the many ways in which the church has loosed the bonds of Chinese women. The first woman in Foochow to attend church had to sit behind a screen; today the women not only sit freely in the audience, but they act as ushers and deaconesses in passing the collection plate or communion. I know of one local church which has a woman for church treasurer!

"Economically, Christianity has opened many doors to Chinese women. Until the church showed them how to be teachers, nurses, doctors, etc., the women were nothing but an economic drain on the family. Small wonder that baby girls were often thrown out to die, or sold to be slave girls."

Mrs. Henry Bennett Tells Some Interesting Stories of Tottori, Japan

"Mrs. T. had worked ten years in a silk thread factory and had attended our meetings there. She was much impressed with the message of the Gospel and wanted to become a Christian; she came to the point where she did not think she was worthy to become a Christian for all had not been good in her life. When she heard the word that Jesus came to call sinners and not righteous to repentance, she believed it and knew that forgiveness and new life had been given her.

"A man who boarded with her said that since she had become a Christian the beauty and power of her life had so impressed him that he too wanted to seek the Light.

"We had been greatly troubled at the cruel way the factory treats its girls when they are sick, dragging them from their beds in the dormitory and out into the work rooms. Many girls are not permitted to return to their homes when sick; some were kept at the factory until so far gone in tuberculosis that they were sent home and died shortly afterwards. Imagine our joy when we found that the man who had been so impressed by the change in Mrs. T.'s life was an official of the government whose duty it is to inspect factories, and now he has inspected that one! Its reputation was worse than that of many others, he said.

"The other day I came into our front hall and found the front door open and a strange young woman with a little child on her back standing in the doorway. She looked very much distressed. I asked her what she wanted.

" 'I have done something bad, and will you please tell me the good story.' I asked her in but could not find out who she was nor where she came from. Later we found she lived across the street.

" 'Please tell me the good story, for I am so ashamed.'

"So I told her that God is love and that He forgives us our sins and helps us to be good. Her child began to cry and she stood up to leave. But I could not let her go without teaching her how to pray: 'Please forgive me my sins and help me to be good.'

"When she left she promised to come the next day. The next day she did not come but we called and found she was ill. We came home and wrote her a letter and sent it with a marked New Testament. We marked John 3:16 and 1 John 1:9. After a few days she called again and left her card.

" 'Thank you for your kindness. Please lead me on,' she had written on it. When I went to see her again she looked completely different. Her face was strong and happy. She had found Christ."

What Rev. Ralph Harlow Thinks of Anatolia College, Salonica, Greece

"The influence of this College upon the life of Greece and the Near East is bound to be of tremendous importance in the development of the thought, the culture and ideals of this part of the world. The fine Christian spirit which pervades the College impresses me deeply. I have had the opportunity of speaking a number of times in their chapel exercises and in their classrooms, and of meeting the students in personal conferences. The students are a splendid group of young men, and the young women in the Girls' School are a group worth giving every possible opportunity in Christian education. When one sees the self-help work the students are doing and know the terrible experiences through which many of them have passed, one rejoices that this institution is permitted to render this helpful service.

"In one class to which I spoke yesterday, out of some twenty students fifteen were from refugee camps. Many of them had lost their fathers through massacre and deportation. One boy with whom I spoke was the son of a devoted Armenian minister who was tortured and then hung by the Turks. This boy's father served the American Board and the Christian Church in Turkey. Now Anatolia College is giving his son his one big chance at a Christian education, and the son hopes to follow in his father's footsteps in Christian service. When one sees how far a dollar goes in this College and

compares the cost of educating one of these young men or women with what it costs an American student in any one of our institutions, one is amazed that so much can be done for so small a sum. Where in America can one go to a fine college for one hundred and seventy-five dollars a year, that amount including board and room as well as tuition?

"I have been much impressed with the faculty, both the American and Greek members. They are men and women of outstanding character and show a love for their work and a sense of responsibility to the opportunity, more marked than one finds on the average faculty of an American college at home. All the effort and time, all the thought and sacrifice which you have put into this institution has been worth while, be sure of that."

From Dr. Alma L. Cooke of Lintsing, China

"I send you the picture of several of our cataract patients. All of them had been blind for several years before they came to us and all of them now can see.

"The woman sitting on the left has had an entirely new experience since she had her sight restored. One day Dr. Hsu and I were returning from a call in the city and met this woman feeling her way along from door to door, begging. We called to her and asked her if she wished us to examine her eyes. We immediately saw that an operation would restore her vision and invited her to the Hospital. She came the next day and we operated.

"While in the ward, she heard the story of the one true God and accepted Him. When she went home, no longer feeling her way with a stick, no longer needing to beg because now she can earn her living, she brought to the Bible woman the large picture of a god and his concubines that she had been worshipping all her life. She said: 'I have no use for this now. I know the Heavenly Father and shall no longer worship false gods. You may destroy this for me.'

"The man on the right can now support a family of three since he can see and can conduct a small business. He is a good friend of the Hospital, although he has not given up his religion—Mohammedanism."

From Mr. and Mrs. James H. Dickson of Pasumalai, South India

"The most important addition to our plant since we last wrote is our new hostel. . . . Imagine conducting a boarding school for now more than ten years with all the boarders sleeping on verandas, in odd rooms not belonging to us, or anywhere they could find space to lie for the night. . . .

"Outside our own departments, Pasumalai has been growing too. Our new high school was opened in January, which with its equipment has cost $51,700, of which Government is giving about $26,500 or over the usual half grant. The balance was provided by friends at home largely through the efforts of the principal, Dr. J. X. Miller. Dr. Miller also secured $3,400 to more than double the size of our hospital and dispensary which is in charge of a graduate doctor and a trained nurse. We now have three wards with seventeen beds, a waiting room, a treatment room, and the dispensary. This cares for the 1,000 boys in our four schools and the local community. Mrs. Dickson has general charge of it. The theological seminary of which Dr. J. J. Banninga is principal, has added two large classrooms for religious education costing about $3,000; on this, of course, Government gives no grant as it is purely for religious purposes. We are hoping in the next two years to see a new hostel and a library built for the high school, funds for which (that is, our half) are in hand. For all these projects the Board has not been able to give anything and had it not been for generous friends like you, these needs could not have been met. It is wonderful how God cares for His own work!

"The plans for devolving our work more and more on Indians have taken a long step forward during the year, and it is likely that with the beginning of 1932 the Mission as such will, as to control over the institutions, disappear, and convene only for the transaction of business relating to the personal affairs of the missionaries. Throughout the negotiations, there has been a fine spirit of good will between Indians and missionaries which augurs well for the future. Briefly, it is proposed that our eight institutions shall so reorganize their governing councils that on each council there shall be a majority of Indians. Then each of these eight councils will elect representatives to a new central body which will be the governing body in full control of all the institutions. Years ago we handed over to Indian control all our churches, village schools, boarding schools, and direct evangelistic

work, so that all the Mission controls now is the above-mentioned eight institutions. . . .

"We bespeak your prayers for this distraught land, for the Congress and Mr. Gandhi, for the Government of India and the British Government in England, that they may be guided aright, and for us missionaries who face conditions inseparable from political turmoil. We both send you our grateful thanks for all your interest and labor of love usward."

THE BOOKSHELF

Biography

Albert Schweitzer, the Man and His Work, by John Dickinson Regester (The Abingdon Press, $1.50). It was time for such a story of Albert Schweitzer to appear. A generation of seminary students have been nurtured on his *The Quest for the Historical Jesus.* Few men who gain distinction in the field of New Testament critical scholarship appear impressively in any other rôle. But news got about long ago of Dr. Schweitzer's medical mission in Africa. And in more recent years the world has learned to know him as an organist and as the greatest interpreter of Bach. New Testament scholar, missionary, artist; in these rôles has the world known this versatile genius. Now, in the telling of his story, Professor Regester seeks out not alone the facts of the life of this interesting personality; he discloses also its unifying interest. That, according to the biographer, is the ethical interest. Theology seeks to ground the moral life in religion; the hospital at Lambarene is a practical expression of his fundamental impulse to righteousness; music is not only a source of personal renewal and spiritual expression, it enables the Christian, Albert Schweitzer, to secure funds for doing the work which expresses the basic ethical interest and commitment of his life.

Few men in modern times afford such a striking exhibition of a unified life in which a diversity of talents, each developed to a high degree of mastery, contribute. In an age of over-specialization Albert Schweitzer is a prophet of the balanced and richly human life. Professor Regester, being himself a professor of philosophy, naturally deals more fully with the philosophy of Schweitzer. This is a good thing, partly because few people have thought of Schweitzer as having anything to offer in the field of philosophy. As a matter of fact, his search for a basis for morality and religion began with a study of Kant, especially Kant's *Philosophy of Religion.* It is of value also, as showing that the deeply religious feeling, the aesthetic interest and the sympathy for humanity have all been unified and guided by carefully thought out regulative ideas. Schweitzer appears not as a sentimentalist, but as a man who has subjected himself to the most rigorous moral and intellectual discipline.

Book Reviews by Dr. Hugh White

Higher Education Faces the Future, edited by Paul A. Schilpp. (Horace Liveright, $3.00.) A million students are in the colleges and universities of the United States. What are they there for and what are they getting? Incidentally, what will be the gain (or loss) to society that accrues from their education? The numbers involved and the importance of these questions and others that might be asked give a peculiar significance to this volume. Twenty of the leading educators of this country have participated in this symposium on higher education. It would be impossible to review or discuss the book in the space at my disposal but certain comments may be made that will give some inkling of the rich contents of it.

First, one is struck by such a statement as that of Sir John Adams regarding the purpose of the educator, "What that purpose ultimately is God alone knows, for in the age-long controversy on this subject no final conclusion has yet been reached." This frank confession may shock the layman, but it is merely a conscious recognition and acknowledgment by the educator that his objective has never been completely defined. The same might be said of the scientist, the statesman, the theologian or anyone else who is dealing with the ultimate values of human life.

Every kind of problem is dealt with in these chapters, even that of the underpaid college professor, regarding whom Freidrich Schonemann says, "The average underpaid college instructor is a great shame for such a rich and prosperous country as the United States and is, furthermore, a reproach to American college men in general."

A good deal is said about the failure of the standardized process through which the college student has to pass, the tendency to mistake the piling up of "credits" for an education, the swamping of intellectual development by athletics and social activities. A great concern is shown by many of the writers for the cultivation of a rich, free intel-

lectual culture. The chief obstacle to this end seems to be the fact that the great numbers who go to college have such an immediately practical end in view, that choice of courses and mental attitudes are completely dominated by that motive. Various schemes are proposed to carry the educational process deeper, for example, Robert Devore Leigh, president of Bennington College in Vermont, a women's college that has not yet opened its doors, gives a prospectus of a college which departs radically from the customary ways. Every effort is to be made, both in admitting students and in passing them from the lower division to the upper division, as well as in graduating them, to "depend solely upon (their) giving clear evidence of distinct ability in one of the four major fields, not at all upon the accumulation of a certain number of credits or grades."

Valuable information about the historical background of American education is given in the chapter by President Tully C. Knoles, and Professor Schilpp points out the failure of the American college to cultivate a high taste for literary or scientific thought. This leads to the problem of leisure time which is discussed by Dorothy Canfield Fisher in the last chapter. After sketching the history of man's release from hard bodily labor she shows the danger to society of a great increase in leisure for the masses with no corresponding capacity for its wise and profitable use. She makes this rather arresting prediction, "Unless men can be prepared and trained for a life in which intellectual and artistic activity takes the place left vacant by the absence of necessary physical work, the ax will be laid at the roots of human life."

This book will, of course, be of great interest to the professional educator who will find many things with which he will not agree but which will stimulate discussion. But it will also give to the inquiring layman a look-in on the things that are going on in the minds of those who are seeking to direct the higher education of the country into sounder ways.

Religions and Philosophies in the United States of America. Julius A. Weber (Wetzel Publishing Co., Los Angeles, $2.50). This is a collection of brief accounts of over fifty current religions and religious philosophies in the United States. It is not complete, some of the large Protestant bodies being omitted, and doubtless innumerable smaller sects being left out. Each article is written by an official representative of the doctrine or sect, with the result that one gets a series of apologetics instead of an objective treatment of the various beliefs.

But the book is of value as bringing together brief and dependable accounts of many faiths of which most persons have heard only the names, if indeed that much. The numerous "philosophical" religious cults, such groups as the Bahai, the Rosicrucian, and the Theosophist, and the orthodox and heretical Christian Science are all represented.

The Autobiography of God, by Ernest R. Trattner (Scribners, $2.50). The gap between the learning of the scholar and the knowledge of the layman is a source of great friction and misunderstanding in religion. Especially is this true in a country and an age when men seek a democratic order both in political and religious life. Theoretically, in Protestantism, the layman is his own theologian. But so vast and complex has the body of knowledge become in the fields of Biblical study, theology, and the history of religion, that such a theory becomes almost absurd. It makes for a stupid conservatism. Ordinarily the scholar in religious thought is at least a generation ahead of even the intelligent layman. This is largely due to the fact that there is no competent, non-technical presentation of the best thought of the scholar by which the layman may be kept measurably up to date. Most popular writings are deficient in scholarship; most scholarly books are too technical to be of much help to the layman.

It is therefore a cause for general thanksgiving when books appear written for popular reading, but by men of sound scholarship. This, more than any other thing, except the actual preaching and teaching by trained men in churches, will tend to bridge the gap between scholar and layman. Such a book is Ernest R. Trattner's, *The Autobiography of God.* Written in the first person as though God, looking down on the human scene, were telling of men's confused but growing knowledge of Himself, the progress of religion is followed in four aspects. First there is the world view from the thoughts of primitive men to modern scientific conceptions. Then a sketch of the idea of God, followed by a history of ways in which the idea of God has been related to "mundane affairs." There is also a section dealing in non-technical language with the main creeds of the Christian Church and finally a brief survey of living issues in contemporary religion.

While the book is not encumbered with footnotes, there is a good index and reference to many standard works in the various branches of religious thought. It will give the layman a tempered, well-balanced view of the progress of religion as seen by the special student.

Religion

The Economics of Christianity, by James P. Kelley (The Pilgrim Press, Boston, Chicago, $2.00)

"assumes the soundness and therefore binding authority of the ethical teachings of Jesus; and the purpose to treat of certain economic and related matters in the light of those teachings is its only sufficient excuse for being. . . . Every word of true economics in this book is a part, however small, of the endeavor to solve the great economic problem of the ages. . . . It is the problem of making a living and doing business peaceably together, and doing this in the most efficient way for the well-being of all God's creatures. . . . For the most part economics, like chemistry or calculus, is treated as if it were outside the sphere of religion. . . . There is no getting this religion properly into men's bosoms without getting it into their business."

The book consists of series of non-technical papers on: The Higher Law—the Law of Good Neighborhood; Christian Economics, International; Tariffs; Luxury; Waste; Concerning Surpluses; Survival of the Unfit; Economy of Human Lives—"A foreign minister in these days . . . knows that to speak of twenty times twenty million men, women, and children as imperiled by a wrong policy may be to speak well within bounds"; Like Sheep—"The humility of a reckless conformity to custom, to party, to the social entourage . . . this is not the proud humility of the New Testament"; Things Taken for Granted, e.g. competitive capitalism; The Proletariat in the Church; The Capitalization of Good Will; The Economy of the Home; The Economy of Education; The Economy of Courtesy; The Economy of the Reading Habit; the Economy of Thought and Feeling; The Economy of Old Age.

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A Life of Jesus, by Basil Mathews (Richard H. Smith, $3.00).

Among the many "lives" of Jesus to appear in recent years this one by Basil Mathews has its own peculiar place. Written in a simple, straightforward style that lures one on from page to page, and divided into short chapters which also facilitate reading, it is a book that one is likely to read through if the start is once made. After all, there is no story so fascinating, so dramatic, so gripping to mind and heart, as the story of Jesus. That fascination has been lost, however, in most of the books that deal with His life. The works of the scholar are too burdened with discussion of technical problems for popular reading. So many who write make the story of Jesus propaganda for their own theological views.

Basil Mathews, to begin with, has told a story. It is obvious to the student that he is well acquainted with the "problems" but they do not obtrude themselves. In nine appendices brief reference is made to some of the more important ones. Mathews knows the land of Palestine intimately. He writes of a real Jesus living from infancy to manhood in this familiar setting.

What is more important is that the writer knows the man Jesus and seeks to make Him known by letting Him move before our eyes and speak to our ears and weave His own spell about us. The book reflects the confidence that the most important thing with regard to Jesus is not to establish any interpretation of His teaching, but to make the man Himself known.

This is the best Life of Jesus for young people, and it will be a means of grace for readers of any age.

Note: Dr. Cornelius H. Patton's new book, *God's World,* will be reviewed in the September issue by Dr. Eddy, who will also review his brother's book, *The Challenge of Russia,* by Sherwood Eddy; Secretary Riggs will review *The Evangelization of Pagan Africa* by Dr. J. du Plessis; and Dr. James L. Barton will review *Mustapha Kemal of Turkey* by H. E. Wortham. In early issues Secretary Emerson will review Julian Huxley's *Africa View,* Dr. Alden Clark will review *New Schools for Young India,* and the Editor will review *Adventures in Missionary Coöperation,* by Leslie B. Moss.

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THIS, THAT, AND THE OTHER

Conference on Rural Reconstruction in India

The Conference of Ministers and Laymen met in Pasumalai, South India, April 15 to 20 to consider the subject of rural reconstruction; one hundred and twenty delegates were present. "One purpose of the Conference," writes **Dr. John J. Banninga,** "was to show that this subject is a natural part of the Christian program.

"Another was to show that it was not essential for a man to have a full technical knowledge of agriculture and the industries in order to cultivate their development: Let him show that he is interested and believes in these methods of village development and his influence will go far. The Government departments are ready to aid with the technical side: the need is for the local leader who has the confidence of the villagers to connect up these agencies of help with the community. The earnestness and seriousness of each session were noteworthy.

"Two sessions were devoted to Open Forum. Failures were recounted as well as successes and gain was made thereby. The number of questions handed in or asked from the floor proved this to be the most valuable way of getting at the root of things."

"Did you save any of your poultry?" was asked of D. Spencer Hatch of Martandam, for many there had lost all theirs in the epidemic of last year. "His answers brought new confidence to all present. By taking proper precautions, he said, along scientific lines, he had saved his flocks. To many that was the high point of the gathering. It was again the triumph of the new way over the old methods of just trusting to luck.

"The exhibits and demonstrations were of special value. The Government had responded to the invitations to make use of this opportunity. On three of the evenings moving picture films were used to bring home the lessons of modern rural life and methods of extension work.

"The Conference made perfectly clear to all those who were there that Rural Reconstruction means making known the whole Gospel of Jesus Christ to the whole village community by the whole Christian group in every possible way."

Constantinople Station Centennial

The Centennial Anniversary of the opening of Constantinople Station was celebrated July 3 in connection with the annual meeting of the Near East Mission in Erenkeuy. On June 9, 1831, Rev. and Mrs. William Goodell landed in Constantinople and found their way to a house in Pera, their first residence in the city. Thus was begun the first permanently occupied mission station in Turkey, as those at Smyrna and Beirut were vacant at the time.

Value to Our Mission of the American Hospital, Istanbul

"One of the great advantages of this hospital," write Dr. MacCallum and Mr. Riggs of the Near East Mission, "is that it brings into intimate touch and sympathetic coöperation with our Mission all the Americans of the city. Merchants, bankers, and the corps of the Embassy and Consulate have shown a cordiality to the mission and its work which they seldom displayed in days previous to the inauguration of the hospital effort which has given them a different and practical idea of missionary work. The skill and devotion and Christlike spirit of the staff have given it a wonderful standing in the community.

"Further, the fact that Dr. Shepard is a member of the medical fraternity of the city has given him a standing, and through him has given all our doctors a standing with the medical men of the country which they could not have had otherwise.

"The Nurses' Training School has been and is a really missionary feature of the American Hospital. The spirit of service, unselfish and unstinted, which is inculcated in the nurses by the head nurse and by the physician in charge, is in marked contrast to the spirit prevalent in nurses from other institutions in the city or country aside from those of our mission. At least one nurse trained here has gone to one of our own hospitals in Anatolia; and more will certainly be so used. These young ladies have the deepest fellow-feeling with us in their attitude toward the nursing profession and toward the sick. This is largely due to there being a missionary at the head, though we would by no means minimize the influence of such nurses as Miss Nelson and Miss Johnson.

"We believe that the presence of a well organized and efficient American hospital in so conspicuous a place in the largest city of Turkey is of real advantage to all our medical work, giving a good example of what we are trying to do all around."

A New Doctor at Cagayan

Dr. Matthew J. White has lost his very efficient Filipino doctor, but has acquired a new one who, besides being a Silliman graduate, has had twelve years of training in the United States. Dr. White thinks some progress has been made in the hospital work and considers himself fortunate to be located at Cagayan. He feels the greatest need there is for a trained evangelist: he sees so many needy people who are not being reached at all.

Another Lost Doctor in China

Dr. Hugh Robinson of Lintsing, China, has also lost his fine Chinese doctor and is searching for another. Meanwhile, he has been carrying on entirely alone (Dr. Alma Cooke having been ill so long) and the work has grown far beyond the ability of one man to handle efficiently.

Pessimism in China

"Deep pessimism and disillusionment have settled on heathen society outside," writes Rev. Edward Smith of Ingtai. "They see no hope, and effort seems paralyzed.

"While the Christian group carries on, confident that 'This Is My Father's World,' and to its listening ear 'come messages of Hope and Strength.'

"The fact that the churches and schools and Y.M.C.A. and hospital are able and willing to minister and serve is perhaps our most vital witness to the spirit of Christ. Our trust in a Father's overruling love and assurance that His Kingdom is come near is not lost on the Chinese."

Building at Kobe College May Begin in July

"We may begin building about July 1st," wrote **President Charlotte B. DeForest** in April. Our cornerstone ceremony we hope to have on October 12th, which will be the fifty-seventh anniversary of the opening of the school, and our contract calls for the completion of the building by September 1st, 1932.

"Our contractor, Mr. Takenaka, is a very interesting man, from a Nagoya family of hereditary builders who have built many temples and shrines. Recently, he has done some Christian schools, and also the beautiful Union Church here in Kobe. Though not a Christian, he believes in an overruling Providence through whose guidance he and Kobe College have coöperated in getting the new site and erecting the new plant. And he has just put his daughter into our Junior College, after her graduation in March from one of the large government girls' high schools.

"Speaking of entrances, we have been fortunate, with the new school year that has begun this month, in securing practically the same enrollment as a year ago. Many schools, especially private ones, are suffering from the very hard times and the spreading unemployment. When some outsider was reported to have criticized the college for doing expensive building in these hard times, I replied, 'But the money is a free gift to Japan for building, and cannot be spent any other way. Is it not, rather, a fortunate thing that we can spend it now, just when it is so much needed to give people work?' It *is* fortunate, both for the people who do the work, and also for us who can avail ourselves and the college of the lower prices in this period of depression."

The new site was secured in exchange for the site of practically equal area, purchased for Kobe College by its Alumnae Association in 1921. The value of the new site is about Y100,000 more than what was paid in 1921 for the other, and may be at least Y50,000 more than the present sale value of that land. This difference is practically a contribution to the college from the Hankyu Electric Line's land company, and the Takenaka Company, builders, who together have arranged the purchase of the new land and taken over the Okuradani land in exchange.

Why He Postponed His Wedding

"Thirty years ago," writes Nellie Walker of Foochow, China, "a young Chinese Christian shocked his family and his friends by insisting on postponing his wedding for two years until his bride-to-be had finished high school. His reward has been an outstandingly happy home. Today his oldest son is waiting for his bride-to-be to finish college. Thirty years ago education for Chinese women was a luxury. Today the families of our girls regard it as a necessity.

"The Christian attitude towards women is making itself felt in the government's attitude toward them. It recently passed a law declaring that no marriage was legal if performed without the consent of both the man and woman. Do you realize what that means? Well here's an example: One of the finest girls in our senior class has a father not so fine. He found an opportunity to betroth his daughter to a man of great wealth who was notoriously immoral. The daughter knew well enough that such a marriage could only bring her misery, and she stood firm in her refusal. The result was that her father could not complete the betrothal. This could not have happened ten years ago."

The Religious Education Association of Japan

was recently organized to fulfill this threefold function: To inspire the educational forces with the religious ideal; to inspire the religious forces with the educational ideal; to keep before the public mind the ideal of religious education and the sense of its need and value.

For the accomplishment of its purpose it brings together for conference and in conventions those who are interested in the field of moral and religious education, without distinction of creed or race, for the purpose of sharing their common experience and defining their common task; it publishes a journal through which workers in this field may exchange opinion as to experience and projects; it calls attention to new and unsolved problems in the field and seeks to promote their solution.

Dr. H. Kozaki is the chairman and Rev. Akira Ebisawa the executive secretary of the Association.

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We Have *Done* Our Evangelism

Dr. William H. Sanders, veteran of the West Africa Mission, has said, " . . . our Missions aim at educational efficiency and insist on its parity with evangelism."

Adds Rev. Merlin Ennis of Sachikela: "I should go further and say that we have *done* our evangelism, and that our mission for the future is educational, and we need to be at this with our might in order that the crop from our evangelistic sowing may be reaped and garnered."

He points out the facts that the curve of school attendance is much lower than the curve showing the number of converts; that the latter in all the newer outstations of Sachikela's eighty are untrained and ignorant; that the possibilities of placing *trained* natives in responsible positions is very great; that their present dormitory facilities are "utterly incompatible with our message and the degree of change which has already arrived, to say nothing of that which we expect."

A Cornerstone Laid at Matsuyama Girls' High School

Miss Katharine Merrill sends us an account of the laying of the cornerstone of the Household Science building on April 23. One of the board of directors was to have made the address but was unavoidably delayed.

"Finally, the chairman of the day, Mr. Ikuo Nishimura, vice-principal of the school, opens the ceremony by reading that part of the 31st chapter of Proverbs which describes the virtuous woman—a happy choice for the dedication of a household science building! The reading is followed by a prayer by Mr. Nishimura, in which he offers hearty thanks for the gift and for the goodness of those in America who made it possible for this school to have such a splendid building, and prays that we here who have the responsibility of using this gift may be given wisdom to make the best possible use of it for the good of the girls who come to us, that they may become truly "virtuous women," and that by virtue of the hours spent here they may in after years be able to found beautiful Christian homes. Following the prayer we all sing a hymn for the laying of a cornerstone.

"Then a fifth-year girl, Takasuka San, as the representative of the student body, brings to Miss Hoyt, the principal of the school, the sealed copper box containing many things which will be of great interest to posterity when it is opened, as Mr. Nishimura said, 'one hundred, two hundred, or perhaps even three hundred years from now!' A list of the donors of the building; lists of the alumnae, the teachers and the students of the school; Japanese and American coins and stamps; a local Japanese paper of today, April 23rd; a newspaper in English, *The Japan Advertiser* of April 20th; specimens of student compositions, of writing and of drawing; a specimen of student sewing in the form of a tiny doll.

"Miss Hoyt takes the box, places it in the stone, on one side of which are carved the figures '1931' on the other, around the corner to the north, the characters meaning in Japanese 'The 6th year of the Era of Showa'; the workmen spread cement over it, and then swing the massive upper stone into place."

PERSONALIA

Miss Mary F. Denton of Kyoto, Japan, received *in obsentia* on June 15 the degree of Doctor of Education from Williams College. Miss Denton was missionary of the Board in Japan for forty years, first as teacher in, then as principal of, the Girls' Department of Doshisha University.

The twenty-fifth anniversary of the beginning of President Charlotte DeForest's official connection with Kobe College was celebrated May 9 with speeches in recognition of her services and a program illustrating the daily activities of the College. Mr. Kosugo, the Dean of the Academy, as master of ceremonies, presented to Dr. DeForest a scroll on which was written an appreciation of her work. She was also presented with a cabinet for the preservation of family treasures. The gift cord used in the ceremony was a golden one which in Japan symbolizes an occasion that can happen only once.

Edith Watson, daughter of Dr. and Mrs. Percy T. Watson of Fenchow, has had her Master's Degree conferred upon her *summa cum laude* at Carleton College, and her brother William received the highest prize for scholarship in the Sophomore Class.

Dr. H. H. K'ung, minister of industries in the National Government, and formerly principal of Oberlin Memorial Academy at Taiku, now chairman of its Board of Directors, has accepted an invitation to become president of Shantung Christian University at Tsinan. Dr. K'ung is a graduate of the Union College at Tunghsien and from Oberlin received his Bachelor's degree, his Master's degree, and in 1928 his honorary Doctor's degree. He has been actively interested in the Christian cause in China throughout his career, and his wife belongs to a family distinguished for its Christian enthusiasm. Thus comments the *Cheeloo Bulletin.*

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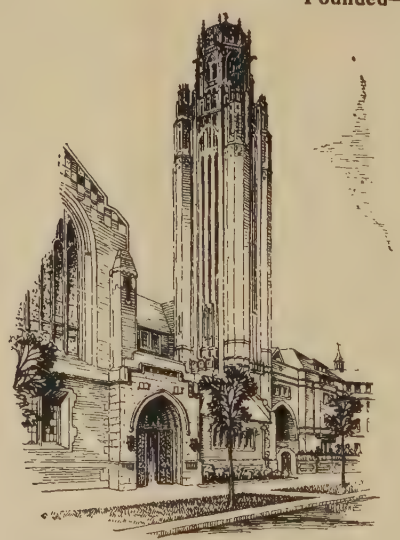

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Rev. Hiroshi Hatanaka, whose article "Japan-in-Christ" appears in this number, was adopted when a boy of sixteen by Miss Mary E. Wainwright, who was a missionary of the American Board in Japan from 1887 to the time of her death in Kobe in 1918. She brought him to America in 1906 when he entered Oberlin College. He graduated from the college and from the seminary, and after Y.M.C.A. work in America and in Japan, he became pastor of the Kyoto Congregational Church, for two years served as dean of Kobe College, and in 1925 became pastor of the Osaka Church. He is also the chairman of the Board of Directors of the Kumiai Churches.

On page 440 of the April, 1931, number of the *National Geographic Magazine* are shown four picnicking children of South Africa. The boy is the eldest son of Dr. and Mrs. Alan B. Taylor of Durban, and the three girls are the children of Mr. and Mrs. K. R. Brueckner of the Amazimtoti Institute, all of our South Africa Mission.

Mr. and Mrs. H. H. Strutton are retiring from India after thirty-five years of service with three missions. He joined the American Marathi Mission when it took over the management of the Criminal Tribes Settlement in Sholapur about fifteen years ago.

The Government of Bombay issued a resolution recently which was published in the *Times of India* and reprinted in *Dnyanodaya*. Mr. Strutton had acquired, it said, "a great knowledge of the character and habits of the men to whose reformation and advancement he has devoted the best part of his life. His ability to maintain order and inspire confidence among the rough settlers was particularly notable. . . . Mr. Strutton has the good wishes of the Government of Bombay, and they regret that they will no longer have his coöperation in the social work to which he has devoted so much of his life. Their regret is increased by the fact that Mr. Strutton's departure has been hastened by the poor health of his wife, who for many years has helped him in his work. Her work amongst and influence over the women of the Sholapur Settlement have been of great value."

Rev. Cyrus A. Clark, member of the Japan Mission from 1887 to 1924, recently celebrated his eightieth birthday. He was given two receptions, one a general one, the other "an exclusively Japanese one, of A.B.C.F.M.'ers, at the home of the Cozad sisters. A cablegram from Miyazaki, saying, 'Miyazaki Church is celebrating Clark's birthday.' Another message from the official head of the Kumiai churches in annual conference convened with the greetings of the Kumiai body. Many fine bouquets from friends in Claremont. I did not know that I had so many friends in the world." Seventy letters of congratulation were received.

Dr. Philippe de Vargas, who with Mrs. de Vargas sailed May 29 for China to resume his duties as professor of history in Yenching University has been for the past year exchange professor in Chinese Culture at Harvard.

Rev. J. Arthur Steed, formerly a missionary of the American Board in Dondi, West Africa, and taken over in 1926 by the United Church of Canada, was convicted and was obliged to serve five days imprisonment on the charge of "disobedience." He had accompanied Dr. Strangway of the Mission on an emergency call to a woman in such a critical condition that they picked her up to take her at once to Chisamba Hospital—the assistant government doctor was away on another case. Mr. Steed proposed to stop, out of courtesy, at the civil post to tell the Chefe what they had done. Here a discussion took place and finally the Chefe told them to leave the woman right there. Mr. Steed did not hear him as the car was being started up, so his technical "disobedience" was unintentional.

LYDIA GILE PANARETOFF

Mrs. Stephen G. Panaretoff, who died in Washington in April, went out as a missionary of the American Board to Turkey in 1890. She was then Miss Lydia G. Gile of North Andover, Massachusetts, and went to teach in the American College for Girls, until that time known as the Scutari Home School. Her service in the College continued but two years for in July, 1892, she was married to Professor Panaretoff of Ro-

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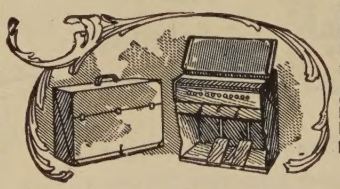

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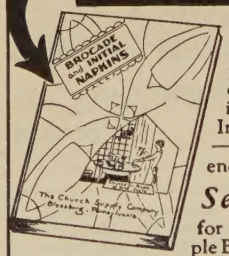

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bert College who later became Bulgarian minister to the United States.

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THE CHRONICLE

APPOINTMENTS

June 9. Mr. T. Scott Mendenhall of Salesville, Ohio, for a three-year term as teacher in the American College, Tarsus, Near East Mission.

June 23. Miss Betty I. Taylor, R.N. of Flint, Michigan, to the Madura Mission.

June 23. Mr. John Francis Allison of Slippery Rock, Pennsylvania, for a three-year term as teacher in the American Collegiate Institute, Erenkeuy, Istanbul, Near East Mission.

COMMISSIONING

July 5. At the First Congregational Church, Forest Grove, Oregon, Miss Margaret Hinman, Near East Mission. Main address including welcome to field, Dr. Fred Field Goodsell; presentation of commission, Dr. Fred Field Goodsell; prayer of consecration, Dr. Charles E. Ward, minister of church; godspeed from churches, Dr. C. H. Harrison, superintendent of Oregon.

FURLOUGHS AUTHORIZED

May 26. Miss Jessie R. Hoppin of the Micronesia Mission, beginning in the summer of 1931.

June 9. Mrs. J. H. McCann of the North China Mission, beginning in the summer of 1931.

June 23. Miss H. Arlene Hallett and Mr. Ezra Young of the Near East Mission, three months' leave of absence in the summer of 1931.

SAILINGS FOR THE FIELD

June 22. From Los Angeles, Mr. John W. Hawkins to the Kodaikanal School.

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July 5. From Vancouver, Miss Jennie Jacobs, returning to the Foochow Mission.

July 31. From New York, Rev. James M. Hess and family, returning to the Madura Mission.

August 1. From Vancouver, Mr. Theodore F. W. Hodwalker II, joining the North China Mission.

August 5. From New York, Miss Dorothy G. Blatter and Miss Gladys Perry, joining the Near East Mission.

August 6. From San Francisco, Miss Alice M. Huggins, Miss Maryette H. Lum, Dr. Stanley D. Wilson and family, returning to the North China Mission, and Miss Katherine Fanning, returning to the Japan Mission.

ARRIVAL ON THE FIELD

May —. At Athens, Greece, Miss Mabel E. Long, formerly of Bulgaria, joining the Near East Mission.

ARRIVALS FROM THE FIELD

May —. In New York, Mrs. Lydia A. Flint of Smyrna, Turkey.

May 24. In New York, Miss Gertrude Harris of Ahmednagar, India.

May 28. In New York, Rev. and Mrs. John E. Merrill of Aleppo, Syria.

May 30. In Auchtermuchty, Scotland, Dr. Isabella H. Curr of Inuvil, Ceylon.

June 1. In New York, Rev. and Mrs. William Hazen of Sholapur, India.

June 3. In New York, Rev. and Mrs. Benjamin F. Stoltzfus of Sofia, Bulgaria.

June 15. In New York, Rev. and Mrs. John S. Marsh of Mt. Silinda, East Africa.

June 17. In New York, Rev. and Mrs. Allen E. McAllester of Sachikela, West Africa.

June 19. In New York, Miss Alice P. Lindsley of Scutari (Istanbul), Turkey.

June 22. In Vancouver, B. C., Rev. and Mrs. Leonard M. Outerbridge, Mrs. Edward F. Parsons, Miss Margaret Ann Smith of the North China Mission.

June 28. In New York, Miss Ruth C. Cowles, R.N., of Johannesburg, South Africa.

MARRIAGE

June 24. At Central Falls, Rhode Island, Mr. Guy A. Thelin and Miss Elizabeth F. Cushman of the Foochow Mission, China.

DEATHS

April 1. In Mankato, Minnesota, Mrs. Florence White James, formerly of the Japan and Mexico Missions.

June 27. In Billings, Montana, Mrs. Sarah S. Smith, formerly of the Western Turkey Mission.

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